The Priest

Edited By Priests For Priests

July, 1951

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The Latest Argument

WE'VE heard it so much that we are beginning to think that it must be the latest and most popular argument for birth control—the threat of overpopulation with its consequent dire miseries, starvation and economic collapse. A lot of those people apparently who are screaming about the imminence of the atom bomb (not that it isn't a real threat!) have kept a bit of breath to shout out against the equally dangerous baby bombardment. It seems to us from here that one would cancel out the other, eh?

What we have particularly in mind is the kind of thinking spewed out in a magazine which is becoming increasingly offensive —United Nations World. We have had to refer to it several times in the past when the subject of birth control or sex came up. The editors of this publication seem to believe that the union of the "united" nations is to be achieved on the basis of the new immoralism.

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gloss over the difficulties teeming millions cause in the Orient by the very fact of their teeming! It is simply that the Catholic knows that two evils cannot be better than one; that two wrongs do not make a right; that he realizes and fears the present tendency to justify means by ends; further, that a lot of this emphasis on overpopulation strikes him as adventitious and "phoney."

Anyway — in the March issue, Dr. Karl Sax treats under the title, "Can The Earth Feed Its Millions?" of the issues involved in overpopulation. One knows in advance that his answer is to be No. The alternative? Birth control. This is now the accepted formula.

Writes Dr. Sax, director of Harvard University's Arnold Arboretum, "The modern Western nations have made the transition to higher living standards by industrialization, emigration and control of the birth rate." Having divided the world into three groups on the basis of relevant factors he says of the third group, which includes Southern and Eastern Asia, South and Central America, and Africa, "Control of the birth rate would seem to be the only solution but people who live at subsistence levels do not adopt birth control techniques."

With a passing nod at religion, at least at our religion, he implies a rebuttal in these words: "We must also consider spiritual val-

THE PRIEST **JULY, 1951** **VOL. 7, NO. 7**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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ues—but we must not abandon rational thought and revert to mysticism."

The Typical Argument

His argument, completely but not unfairly stripped down here, is typical and of interest for that reason among others. You are likely to find it more and more often, and (our guess) in precisely this logical form.

Birth control seems to have been accepted over the years as an incontestable dogma, for which now one reason, now another, can be alleged. Fashions change so far as the argument is concerned but the allegiance is never shaken.

It used to be that one had to have soft music in the background, sobbing violins, while one wept over the plight of the mother of ten—this was the Sanger approach of old. Then the tune was switched to "Hearts and Flowers" while the birth-controllers rhapsodized on "married love." At present the thing becomes Wagnerian; donner und blitzen; cymbals clash while the world goes vociferously to pot. Without leaning too hard on a feeble enough figure, one might add that the Wagnerian assumption of universal lust is also present. The alternative to an all-pervasive lust—birth control.

Dr. Sax is one of the leading proponents of this view; there are a rather large number of others who share it. Not long ago Robert C. Cook, editor of The Journal of Heredity, published his book "Human Fertility: The Modern Dilemma." Says Cook forthrightly, "Next to the atom bomb the most ominous force in

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the world today is uncontrolled fertility." Catastrophe may occur as early as 1989, in his opinion.

Cook views with pride programs current (1) in Puerto Rico, where it is alleged "more and more women are insisting on surgical sterilization" (we do not know what "more and more" means statistically, if it has any meaning), (2) in Japan where doctors are opening "clinics" where it is estimated a quarter million abortions are performed a year, (3) in North Carolina, where birth-control clinics "are integrated into the public health service."

All this often goes under the name of Neo-Malthusianism, while poor Malthus turns over in his grave. A pious Anglican clergyman who did indeed look with horror at what he thought was the impending ruin of the world by overpopulation, he proposed so far as sex is concerned what he called "moral restraint"!

So far as the general economic picture is concerned one of the best refutations of the argument has been presented by The Brookings Institute of Washington, D.C., in its publication "The Controlling Factors In Economic Progress," a study by the well known scholar, Harold Moulton. Moulton takes a far from dismal attitude towards the population problem, recognizing it as a problem, indeed, but one well within the power of society to solve without birth control. His conclusion, "The resources of nature globally viewed could support a vast increase in world living standards."

It is not our purpose to present his careful analyses but to call

them to your attention. One need not be a Catholic to maintain that Cook or Sax offer views highly debatable and unworthy of the ardor with which they are usually presented.

G. B. S. and St. Joan

THE English alphabet, because of the more than forty sounds one has to make in pronouncing its letters, was a nuisance to George Bernard Shaw that needed correction. Towards the amending of it he left a bequest, and the executor of the last will and testament of G.B.S. is wondering how the purpose of the legacy is going to be achieved.

The queer notion of G.B.S. about the reform of the English alphabet is matched by his other startling statement found in his play, "Saint Joan," namely, that in canonizing La Pucelle de Domremy the Church canonized the first Protestant Saint. G.B.S. admired greatly the bravery of the Maid in standing up for her obedience to her Voices against the voices of the churchmen who spoke her doom because she disobeyed them.

Not too queer, however, was G. B. Shaw's defense of the infallibility of the supreme head of the Church set down in "Preface to Saint Joan":

"Perhaps I had better inform my Protestant readers that the famous Dogma of Papal Infallibility is by far the most modest pretention of the kind in existence. Compared with our infallible de-

Continued on page 548

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Capital Outlook

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Blanshard's Book

"IF YOU CATCH ME PUBLISHING any important book again in the dog days from April 15 to July 1, I'll be obliged if you'll hit me over the head with a baseball bat." Bennett Cerf, a book publisher himself, recently recorded this statement by another publisher.

The Beacon Press of Boston, however, chose a "dog day," May 15, to bring before the public the new book by Paul Blanshard, "Communism, Democracy and Catholic Power." By so doing they either declared their supreme confidence in the appeal of an author whose earlier "American Freedom and Catholic Power" was a resounding sales success, or indicated a belief that the distribution of his book would run counter to the pattern of general book purveying.

Early returns would seem to vindicate the publisher's judgment. The Louisville Courier-Journal reports (June 10) that 20,000 copies were sold in the first five days after publication, and that more than 600 copies are being sold daily. The book has attained the non-fiction best-seller's lists in both the New York Times and New York Herald Tribune.

The part which the book reviewers have played in this cannot be weighed without reference to prior events. Paul Blanshard was relatively unknown when his "American Freedom and Catholic Power" appeared two years ago. Reviewers paid little heed to it. The Blanshard adherents then went to work to convince Americans that "Catholic pressure" was preventing proper appraisal of the book. Meanwhile the Blanshard name and theme became widely known because of the continuing publicity over the Blanshard articles which caused The Nation to be banned from public school libraries, Blanshard's public debates at Yale and Harvard, and his ceaseless platform activity in conjunction with POAU and some Protestant groups. Editors were squarely on the spot when "Communism, Democracy and Catholic Power" appeared. Whether it deserved it or not, this book had to be given plenty of attention.

Reviews Confer Recognition

In a field as controversial as that invaded by Blanshard the average newspaper reader does not hope for objectivity from his reviewer. He does expect that the reviewer will treat books which are scurrilous or obviously bigoted by simply ignoring them. The very fact that a book of this type is reviewed conveys an impression that it has at least met minimum standards of scholarship and good taste. The lengthy reviews of "Communism, Democracy and Catholic Power" in Newsweek, the New York Times and the New

Continued on page 544

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The Priest

Vol. VII JULY, 1951 No. 7

Editorial Comment

The POAU Hierarchy

DR. EDWIN McNEILL POTEAT, now President of "Protestants and Other Americans United for Separation of Church and State," labored in China as missionary, and as teacher at the University of Shanghai from 1917 to 1929. Ordained for the Southern Baptist Convention, he served as pastor of a Baptist Church at Raleigh, North Carolina, and of the Euclid Avenue Church, Cleveland. From there he went to Colgate-Rochester Divinity School as President in 1944.

During the Spanish Civil War his open animosity towards the Catholic Church was first revealed. He lent his name to a pamphlet defending the Reds in that war.

He was a member of the initiating committee of the Communist-front "Civil Rights Congress," which put up bond for Red leaders indicted in September, 1948.

His name also appears in a report (number 1115) issued by the House Committee on un-American Activities, and published by the Government Printing Office, in which the Civil Rights Congress is officially denounced as a Communist front.

The Civil Rights Congress was set up by the Communist Party according to the House Committee "for the purpose of protecting those of its members who run afoul of the law."

Rev. Dr. Poteat has been charged with having been a backer of *The Protestant* magazine as well as its predecessor *The Protestant Digest*, neither of which was ever Protestant, but pro-Communist and anti-Catholic. The gentleman is also listed by the House Committee on un-American activities as an affiliate of "The National Council of American-Soviet Friendship," "The People's Institute of Applied Religion," and "The National Federation for Constitutional Liberties."

He is charged with having

been a signer of a Communist-inspired letter urging the abolition of the Committee on un-American Activities, and with having supported a committee defending Morris Schappes, a New York college teacher, exposed through the Rapp-Coudert Committee as a member of the Communist Party.

G. Bromley Oxnam, Vice-Pres.

Bishop G. Bromley Oxnam, Methodist Bishop of the New York area, pursued some studies in Japan, China, India and London; labored as a minister in California from 1916 to 1927; taught Social Ethics in the University of Southern California; taught in the Boston University School of Theology; served as President of the DePauw University, Greencastle, Indiana, 1928 to 1936; was elected a Methodist Bishop in 1936, and served in the Omaha area from 1936 to 1939, in the Boston area from 1939 to 1944; and was transferred to the New York area in 1944. He was sent as an American delegate to Russia in 1936; became President of the Federal Council of the Churches of Christ in America; and immediately upon his retirement from that position assumed the presidency of the Planned Parenthood Association.

Oxnam has written a number of books, through all of which may be noted his sympathy with and approval of Fabian Socialism. During recent years he has devoted much of his time to speaking engagements from coast to coast on matters emphasized by the POAU, which means on Catholicism, as intolerant, un-American.

In fact, Bishop Oxnam was one of the founders of POAU. Until quite recently he saw no menace to the world in Communism. He visited atheistic Russia as a friend some years ago; distributed a book laudatory of Soviet Russia by Jerome Davis, the pro-Red former President of the American Federation of Teachers; was associated with the *Protestant Digest,* later the vigorous pro-Communist and anti-Catholic *Protestant,* cited by the Congress of the United States as a "Communist-front" publication. One of Oxnam's friends on that publication was Rev. Claude Williams, who has admitted that he carried a Communist Party membership card under an alias. Oxnam defended in a letter "The National Federation for Constitutional Liberty," also cited as a Communist-front organization by the United States Department of Justice; he was associated with Langston Hughes who, in a poem, asked "Christ to make room for some real guys like Marx, Engels, Lenin and Stalin."

Dr. Rembert J. Smith, of Em-

ery, Okla., Methodist College, declared in August, 1937, "Four Methodist Bishops head a 'Socialist Bloc,' among them Bishop Oxnam."

The Rev. F. Dean Banta, Buffalo, a Baptist clergyman and President of the "Western New York Regional American Council of Christian Churches," called upon the Christian people of Buffalo to oppose the coming of Bishop Oxnam to their city on October 26, 1947. Of Oxnam he told his congregation: "At various times he has been a member or sponsor of a number of pro-Communist organizations. They include such groups as the 'People's Educational League', the 'Federal Farmer-Labor Party', the 'Committee on Militarism in Education', the 'League for Organization of Progress', the 'National Religion and Labor Foundation', the 'Fellowship of Reconciliation', the 'American League Against War and Fascism', 'The Friends of Democracy', 'The National Council of American-Soviet Friendship'." In August, 1946, the "East Tennessee Education Association" launched a movement for the formation of "Keep Oxnam Out of Town Clubs," because of his cooperation with radical organizations.

In Indianapolis on October 23, 1947, Bishop Oxnam criticized the investigation of Communism in Hollywood by the "Committee on un-American Activities," claiming it "does little but spread a fear-psychosis across the nation."

Jimmie Fidler, writing from Hollywood the very next day (October 24), said: "I can think of only two or three pictures in the last couple of years that have made a sincere effort to sell American democracy."

John Clarence Petrie, pastor of the First Unitarian Church, Houston, Texas, in a letter to the Houston *Press* (October 20, 1947), told the public that he believed Bishop Oxnam was helping the Communist cause "by his consistent anti-Catholic tirades on the staunchest enemy Communism has in the religious world."

A week later (October 26, 1947) Oxnam was introduced at Buffalo for a "Reformation Day" service, as "one of Protestantism's first churchmen."

As late as November 6, 1950, speaking at Trenton, New Jersey, Bishop Oxnam, before 5,000 people in a Reformation Day Rally sermon, called for an "end to the political, social and religious disability suffered by Protestants in Spain, Italy, Latin American countries and other areas." He charged that the "efforts to obtain the use of public funds for the support of parochial education are part of a *carefully calculated plan* to break down the American doctrine of separation of Church and State."

He declared that "human liberties are greatest where Protestantism has been dominant,"

and said it was "a striking and significant fact that Communism has not been able successfully to infiltrate Protestant countries."

Later we shall let a number of non-Catholic scholars answer the foolish charges of this Socialist-minded prelate.

G. Bromley Oxnam, Methodist Bishop of the New York area, was long an admirer of Fabian Socialism in England. He speaks of it as the "famous Fabian Society" *(Personalities in Social Reform,* p. 20).

In that same work Oxnam has a chapter entitled "The Missionary Social Reformer." There is no doubt that the missionary can do much social reforming in the backward countries such as China and India; but we have learned very recently that a powerful Socialistic leadership drifts towards Communism and expels the missionaries.

Dr. A. W. Beaven, President of Colgate Divinity School at Rochester, addressing the student body as a sponsor of the Rochester "League for Industrial Democracy" said: "Capitalism is un-Christian and unethical and must give way to Socialism and Communism, for the missionaries of the future will be social revolutionists." Is that why Oxnam distributed Jerome Davis' book among foreign missionaries, as he is charged with doing by Rembert Gilman Smith, of Houston, Texas?

Harry Ward, one of these social reformers, and Secretary of the "Methodist Federation for Social Service," claimed the support of two thousand ministers.

Harry Ward drafted the "Social Creed" which he had adopted by the General Confederation of Methodist Churches in 1908, and which was later adopted, with additions, by the Federal Council of Churches.

The November, 1936, issue of Soviet Russia Today sang the praises of Dr. Harry Ward and Jerome Davis.

Displayed on the cover of a pamphlet issued by the "American Friends of Spanish Democracy" appeared the names of Rev. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches and the Council's contact man with POAU; the Rev. Edwin McNeill Poteat, presently President of POAU; the Rev. Guy Emery Shipler, editor of "The Churchman." The latter was recently removed from his parish for Communist leanings.

His 1949 Speech

As chief speaker at the January 1949 Washington meeting of POAU, defending the Supreme Court's decision of March 8, 1948, in favor of Mrs. McCollum, daughter of the President of the "American Society of Freethinkers," Bishop Oxnam called the pastoral letter of the Catholic Bishops on "Secularism" a "smoke screen behind which the Hierarchy forms

its forces to secure public funds for the support of parochial schools." The fact is that at the very meeting from which that statement emanated, it was emphasized that Catholics would *not* ask for any direct support for their schools.

Oxnam also told the Washington meeting, "Protestants believe in the separation of Church and State in America; Catholics do not." The Bishop was wrong in both assertions. Twenty-four nationally known Protestant bishops, ministers, and theologians, including two Methodist bishops, and one a predecessor of Oxnam as President of the Federal Council of Churches, signed a protest against the McCollum decision. Nearly every Catholic Bishop of the United States has emphatically declared that he does not favor the union of Church and State in our nation. The principle of "Union of Church and State" is far more evident in Protestant countries than in Catholic, and is much closer than any such union prevailing in Catholic countries. It is only in Protestant countries—several of them—that the heads of the states were long also the popes of national established churches.

Another charge made by Oxnam is, "The Roman Catholic Church is opposed to our system of public education." Of course, this is absolutely false. Catholics believe whole-heartedly in popular education and realize that when children of twenty different religions sit in the same classroom, definite religious instruction cannot be given in the public schools.

While it is not true that *any* Catholic Bishop—much less all of them—has pleaded for all-out support of parochial schools, it might be noted that in practically every other country the State *does* support *all* schools which meet its regular curriculum requirements. When Catholics speak of the unfairness of making them support two systems of schools, they merely emphasize the principle on which our Revolutionary War was fought: "Taxation without representation." They not only do not demand State support, but their spiritual leaders would probably not accept it.

The request for bus transportation for their children is made in behalf of the child's safety, and not for the benefit of the parochial school.

We have noted that State support of both Protestant and Catholic schools, as well as of the public schools, prevails in most countries. Even in Scotland, where Catholics constitute a very small minority, their schools are supported and the State even pays interest on the investment made by the Catholic group in their school. In predominantly Catholic Ireland the Protestant schools are supported by the State; in Protestant Ontario Catholic schools are supported,

as in Catholic Quebec Protestant schools are. The same situation has prevailed over the years in England, Germany, Austria. In these nations the State does not support *religion*, but shows her appreciation for the efficient teaching of the State curriculum. The State feels that no harm is done by the super-addition of religious instruction, but rather that it supplies a healthy balance to the instruction on matters secular.

Markham's Testimony

Reuben H. Markham, who says of himself: "I am a Protestant, the son of a Protestant preacher, whose father was a Protestant preacher," in his "Let us Protestants Awake," observed that Rev. Louis D. Newton had written a book entitled "An American Churchman in the Soviet Union," the introduction for which was written by Bishop Oxnam, who strongly recommends the pamphlet. Of Oxnam, Markham writes:

"Bishop Oxnam is close to the organized American Protestant crusaders who tell us that all religious liberty is endangered here, if the United States takes a little girl to a Roman Catholic school in a state bus. If such State intervention in such matters goes on, we are told, the Vatican will soon have us in its grasp and all liberty will fly away . . . But I want to ask: 'What kind of a Christian leader is he who tells us that a State bus for private schools would lead to enslavement, yet cooperates in an attempt to make us believe there is complete religious liberty in the USSR, where the State controls every form of thought expression, every school, every church building, every publishing concern, every youth organization, and where the State with every instrument at its disposal grimly attempts to convert everyone from four years old up into a new Soviet man?'

"What do you think of the leadership of Protestants who tell us that a dictatorship of absolute and total State control leaves religion completely free, while a State that merely provided transportation of private school pupils would enslave us?"

Markham observes: "Protestants who think the present terrific fight between a materialistic conception of the universe, with its degradation of mankind, and the spiritual conception, that alone gives meaning to existence, is primarily a duel between the Roman Catholic Church and imperial Bolshevism, or between Russia and the United States — such Protestants have disqualified themselves for the Christian struggle."

Bishop Oxnam is a former President of the Federal Council of Churches of Christ in America. He passed immediately from that presidency to the presidency of the Planned Parenthood Federation, a high-sounding name for the birth-control movement

through contraceptive devices, which has Communist backing in every country which Russia would like to have depopulated.

When a minister of the gospel actually defends the practice of child-spacing through artificial, unnatural means, he belies his faith in the glorious eternal destiny of the child. "Created a little less than the angels," his destiny is to live with the angels in the glory of God forever and ever. That is what preachers teach. For them to recommend, for economic reasons or any other, that God's law and nature's law be violated and a potential candidate for heaven be denied existence, is quite contradictory. It is a defense of the Socialist and Communist doctrine that man is to have all his heaven here below.

Hence we were not greatly surprised when we read this report of a speech by Bishop Oxnam in Chicago on October 21, 1947: "If a mother adhered to the Catholic opposition to contraceptives, she may be called upon to bear twenty children." The only inference could be that the Church requires Catholic mothers to have as many children as possible.

He is also quoted as having said: "The refusal to use contraceptives to limit the size of families is sinful." This is the first time we have ever heard any one, much less a minister of the gospel, call "continence" sinful.—✠J.F.N.

How It's Done in Ireland

There is not a person in Ireland who has seen more films than Dr. Richard Hayes, the Film Censor. Yet he never goes to a cinema.

Every weekday morning at 10 o'clock he sits at a raised desk in a little room in Harcourt Terrace, Dublin. He switches out the light and before him on a screen he sees a film which has never been shown before in Ireland. All day he watches films—news reels, shorts, travelogues, and feature films.

Dr. Hayes never allows himself to be interviewed, for he dislikes personal publicity. "There is no law against it," he says in his quiet, distinguished voice, "but I have never done it." In the Irish directory of prominent persons he has taken only three lines for himself.

Dr. Hayes, wearing two pairs of glasses while he watches the films, makes careful notes during the showing.

"He judges them by the standards of the Ten Commandments," someone has said of Dr. Hayes.—**Sam Edgar in the Empire News.**

Some Lessons of 'Humani Generis' (I)

John Galvin, S.S., S.T.D.

An important papal document

AMERICAN priests generally were surprised by the advent of *Humani Generis*. Only a few knew that our Holy Father, since the early war years, had been deeply troubled by strong currents of old errors and new concepts which were leading astray a number of laymen, seminarians and priests, especially in France. Five years ago Pope Pius XII addressed the General Chapters of the Jesuits and Dominicans. In both allocutions he warned of a constantly evolving "new theology" which called into question the "very foundations of our perennial philosophy and theology."

As he remarks in *Menti Nostrae*, "among priests, especially those less equipped with doctrine and of less strict lives, a certain spirit of novelty is being diffused in an ever graver and more disturbing manner." Yet "novelty is never in itself a criterion of truth and it can be worthy of praise only when it confirms the truth and leads to righteousness and virtue." While "the brother who errs must be loved intensely and brought to salvation" the priest may never cease fighting error nor be indulgent with mistaken ways of thinking and acting.

Men of apostolic zeal, lest they be led astray by new opinions and a disdain for the past, "must be equipped with solid learning that comprises not only theology but also the results of modern science and discovery." The recognition that situations and problems of today may require more diligent study and greater attention does not permit priests to abandon care, prudence and caution in their suggested solutions. Revealed truth must be the guiding star which enlightens every mind, however keen and searching; fundamental points and basic principles of the perennial philosophy must not be lost nor corrupted. "The priest who is the 'salt of the earth' and 'the light of the world' must labor mightily for the defense of the Faith by preaching the Gospel and confuting the doctrinal errors opposed to it which are disseminated today among the people by every possible means."

Errors Among The Clergy

Unfortunately, as *Humani Generis* points out, the influence of these errors—such as dialectical materialism, atheistic existentialism, an historical meth-

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od which rejects absolute truth, a false mistrust of reason and a studied indifference to the Sacred Teaching Authority of the Church—has become so widespread that even some of the clergy have been subtley and unconsciously affected. In their zeal for contact with the modern mind and their laudable desire to popularize Catholic teaching in terms familiar to the product of modern education, they have become careless about the precisions and distinctions required for an accurate and just expression of revealed truths. Even ideas which are rich with promise may be exaggerated and become dangerous when ignorance, lack of moderation, and youthful enthusiasm for prompt action deform them.

"Theories that today are put forward rather covertly by some, not without cautions and distinctions, tomorrow are openly and without moderation proclaimed by others, more audacious, causing scandal to many, especially among the young clergy and to the detriment of ecclesiastical authority." Surely it is the duty of the Sacred Teaching Authority of the Church to be vitally concerned with what happens when ideas of theologians and philosophers are concretely spelled out for the masses. However wise and pressing are efforts to help the average Catholic understand and live his precious faith, they risk disaster unless limited, guided and, where necessary, restrained by the Magisterium.

Although our Holy Father recognizes that the majority of Catholic teachers are far removed from these errors, he remarks: "We know also that such new opinions can entice the incautious; and therefore We prefer to withstand the very beginnings rather than to administer the medicine after the disease has grown inveterate."

Paternal Admonitions

There is, therefore, a spirit of largeness in *Humani Generis* which is in striking contrast to the letter of Pope Pius IX, *Pascendi,* condemning Modernism. This moderation is seen 1) in the tone of the warnings, 2) in the care with which directives are presented, 3) in the balance between the rejection of modern errors and the acceptance of those elements of truth which are useful in developing greater precision and exactness in theological and philosophical studies, and 4) in the encouragement given to research by those interested and competent.

"Let them strive with every force and effort to further the progress of the sciences they teach; but let them also be careful not to transgress the limits which We have established for the protection of the truth of Catholic faith and doctrine. With regard to new questions, which modern culture and progress have brought to the foreground, let them engage in most

careful research, but with the necessary prudence and caution; finally, let them not think, indulging in a false 'eirenism,' that the dissident and erring can happily be brought back to the bosom of the Church, if the whole truth found in the Church is not sincerely taught to all without corruption or diminution."

These final words reveal wherein the Pope finds the greatest danger: that of gradually, even unconsciously, departing from revealed truth and of leading others into error. There are zealous souls who seek a minimum of dogmas in the hope that peace—a false peace—may come between Catholic and non-Catholic groups. Some would even compromise the teachings and principles of Christ and modify His institutions, if only things opposed to one another in dogma could be reconciled. Thus they would "make dogma itself a reed shaken by the wind" through use of "conjectural notions" and "some formless and unstable tenets of a new philosophy, tenets which, like the flowers of the field, are in existence today and die tomorrow."

Dangerous Influences

Varied are the influences which have led some into this grave danger of destroying the objective value of revealed teaching and compromising doctrine:

1. The impact of modern philosophies which look only to "the existences of things and to life, which is ever in flux" and defend the view that truth is relative—what is true today, may not, and probably will not, be true tomorrow.

2. The consequent mistrust of the power of human reason to attain truth and a denial of its validity in the field of metaphysics.

3. An indiscriminate mingling of cognition and the act of will which grants to the appetitive and affective faculties a certain power of understanding and makes the will the decisive norm in the presence of opposite opinions; intellectual confusion results.

4. A superior and critical attitude toward speculation and "contempt for terms and notions habitually used by scholastic theologians."

5. A distaste for scholastic philosophy, the principles and fundamental tenets of which are acknowledged and accepted by the Church, and a minimizing of its importance and value.

6. A disdain toward and a distrust of the Sacred Teaching Authority of the Church, which is "represented as a hindrance to progress and an obstacle in the way of science."

7. A tenacious holding to dogmatic expressions found in the Scriptures and in the early Fathers as if these were more concrete and more intelligible to the modern mind than the formulas resulting from the de-

velopment of Christian Doctrine and sanctioned by the Magisterium.

8. A devotion to the positive sciences which fails to distinguish between clearly proved facts, hypotheses and conjectural opinions, and neglects the limits set by doctrine contained in Sacred Scripture or in Tradition.

9. A corruption of the doctrine of the inerrancy of the Scriptures and a special interest in what is called "symbolic or spiritual exegesis."

Errors Pointed Out

That the danger feared by Pope Pius XII is real can readily be seen in a summary view of some errors noted among recent writings.

1. The reduction to a minimum of the meaning of dogmas by a theology which would "give human expression to divine truths in various ways which are even somewhat opposed, but still equivalent."

2. The failure to recognize that the deposit of faith was entrusted by our Divine Redeemer "for authentic interpretation not to each of the faithful, nor even to theologians, but only to the Teaching Authority of the Church."

3. The interpretation of Sacred Scripture without taking account of the analogy of faith nor of the tradition of the Church.

4. The rejection — at least implicit — of the "unshakable metaphysical principles of sufficient reason, causality and finality, and finally the mind's ability to attain certain and unchangeable truth," safeguarded by the perennial philosophy acknowledged and accepted by the Church.

5. The doubt "that human reason, without divine revelation and the help of divine grace, can by arguments drawn from the created universe, prove the existence of a personal God," and that the God-given external signs "are sufficient to prove with certitude by the natural light of reason alone the divine origin of the Christian religion."

6. The position "that the creation of the world is necessary, since it proceeds from the necessary liberality of divine love."

7. The denial of the essential difference between matter and spirit.

8. The destruction of the gratuity of the supernatural order by teaching that "God cannot create intellectual beings without ordering and calling them to the beatific vision."

9. The perversion of "the very concept of sin in general as an offense against God, as well as the idea of satisfaction performed for us by Christ."

10. The reduction of the doctrine of transubstantiation "to a kind of symbolism whereby the consecrated species would be merely efficacious signs of the

spiritual presence of Christ and His intimate union with the faithful members of His Mystical Body."

11. The refusal to accept the doctrine "that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing."

12. The mistaken acceptance of evolution as fully proved and as a decisive factor in forming opinions on matters relating to Adam and original sin.

13. A too free interpretation of the historical books of the Old Testament resulting from a neglect of the immunity from error which the ancient sacred writers enjoyed with the help of divine inspiration in selecting and evaluating documents.

Practical Lessons

In a subsequent article the positive directions of *Humani Generis* will be considered in greater detail. But there are certain practical lessons for the priest and seminarian which should be noted in a general survey of this precious document.

1. Doctrinal fidelity is the watchword of the faithful preacher of the good news of salvation. Not only are the defined doctrines the object of this fidelity, but also all teachings or positions taken by the Sacred Teaching Authority. Religious assent, as well as Catholic Faith and Ecclesiastical Faith, characterize the obedience of the sincere priest who acknowledges both God and the Church as his teachers. He must needs be humble, prudent and cautious. His confidence in the Magisterium must be truly filial.

2. The intellectual foundation begun in the seminary and continued as far as possible in the active ministry must be solidly grounded under the paternal guidance of the master on earth, the Church. As our Holy Father writes in *Menti Nostrae,* "the greatest importance must be given to philosophical and theological teaching 'according to the method of the Angelic Doctor' brought up to date and adapted to meet modern errors . . . But these errors cannot be efficaciously fought if the unassailable principles of Catholic philosophy and theology are not thoroughly known."

3. However praiseworthy the efforts to develop new methods of attracting to the true Church Catholics in name only and non-Catholics, there must be respect for dogmatic truth, no watering-down of dogmas, and no compromise with error nor novelty for novelty's sake.

Only thus may the earnest apostle achieve the proper balance between doctrine and zeal which alone will produce good fruit and a truly Christian harvest.

(To be continued)

The Robe My Mother Made

The seventh centenary of the Brown Scapular

Jeffry Fairfield, O. Carm.

IT seems the human race has always had a nose for a pleasant smell. They were Wise Men, indeed, to bring frankincense to a Child. And even St. Paul finds an apt and telling figure of speech in admonishing us to be "the good odor of Christ."

But every perfume by its own nature tends to commit suicide: in diffusing itself it soon loses its fragrance. To offset this the better perfumes have a so-called fixative in their base, to keep the haunting aroma present longer. Many old Salem whaling skippers grew wealthy from one ideal fixative, ambergris, an effusion from a sick sperm whale!

Without laboring the point we might say that priests, too, the good odor of Christ, tend to diffuse and need a fixative. For we human beings who wield spiritual powers for other human beings in a coldly material world, tend to exhaust the divine in ourselves. Perhaps that is the purpose of the indelible mark of Holy Orders, to act as a fixative, to bottle up, as it were, and keep forever fresh in us the fragrance of Christ.

But because of our material entanglements we also need material signs to bring us back to the supernatural, "ut per visibilia ad invisibilia rapiamur." We need a link with Mary, Mediatrix of Grace; for if we priests forget Mary, the channel of the divine fragrance, our whole priestliness is wobbly. Our Lady herself gave us such a link, one which our Holy Father says "I have worn from my boyhood"—the Brown Scapular of Our Lady of Mount Carmel.

Just 700 Years Ago

The story of the Scapular is as familiar to us as our evening prayers. It was July 16, 1251, and the heartsick General of the Carmelites, Simon Stock, was praying to Our Lady. His struggling group, under the imposing title of "Brothers of the Blessed Virgin Mary of Mount Carmel," seemed doomed to failure and extinction. They were not welcome in England. They were Displaced Persons, thirteenth-century style, driven from the Holy Land by the vicious Mohammedans. Mendicants, they were unwelcome in a land already burdened with the support of many religious houses. Their Oriental garb looked as odd as a burnoose in Brooklyn. No candidates would enter an Order that was starving to death.

So Simon Stock prayed. As Father General of an Order dedicated to Our Lady, he prayed to her with utter trust. "Give us a sign," he pleaded, "of your protection." And the same Mother who had wrapped her own Son in

swaddling clothes gave again the sign of the swaddling clothes. She appeared to St. Simon Stock and handed the Brown Scapular to him with the words: "Whoever dies wearing this will not suffer the fires of hell."

Her statement was as simple and impossible as that. Impossible? Well, call it flat and uncompromising. Later generations would read conditions, restrictions, limitations into the promise, to explain it almost away. Such is not the way Simon Stock understood it; such is not the strength of tradition; such is not the mind of the Church. By virtue of Our Lady's promise her Brown Scapular is an insurance policy against the fires of hell, an assurance of her love and protection. Our Lady has reaffirmed this promise in at least three apparitions: when she appeared to Pope John XXII, to proclaim the Sabbatine Privilege, when she appeared at Lourdes as Our Lady of Mount Carmel, and again at Fatima when in the very last apparition she appeared as Our Lady of the Brown Scapular, Our Lady of Mount Carmel.

Our Devotion Must Be Constant

Many of us know the Scapular only as an accessory to First Communion, when it is traditional to enroll the young children—giving them over to Jesus and Mary at the same time, as it were. Binding ourselves to Mary with filial devotion *is* the basic idea of our wearing the Scapular. But the devotion must be constant, carried through a lifetime. It is a continual living, as it were, with Our Lady's arms about us.

The Scapular can also be an apostolate. This is especially true in the case of dying, lapsed Catholics.

Our Lady, through her Scapular, works wonders. "If Our Lady can put her strings about them," said a parish priest very simply, "she'll make a shoestring catch on them." *No one who ever fled to thy protection, implored thy help, or sought thy intercession was left unaided.*

Still another Apostolate is to clothe the healthy, the young, the tempted—the world, in Mary's Scapular. If every priest would give one sermon in July, the month of the Scapular, out of devotion to Our Lady, to tell his people of her Scapular promise, he would find an immediate response.

This year, 1951, marks the seventh centenary of the Scapular. July 16 is the date of the bestowal. Perhaps July will be the month when many of us resume wearing the Scapular regularly. May we become as attached to it as Pope Pius IX was. When he was dying, the attendants at his bedside attempted to remove his Scapular, fearing that the rough cloth irritated his chest. The Pope clutched his Scapular with his feeble hands and whispered: "Leave me Mary, lest Mary leave me."

Helping Public Schoolers

The need of the religious vacation school

James A. Ferguson

THE work of the Confraternity of Christian Doctrine should need no explanation to present readers. Some are familiar with it in blooming health, others in various stages of languor, a few by hearsay only. It is concerned with religious instruction at every level, but because of the vigor of Catholic schools in this country, it can be said to "major" among us in the religious formation of those in public schools or private schools not conducted by the Church.

The Confraternity has acquired some undeserved enemies along the way because of various misconceptions concerning its purpose and function. Let it be said clearly that the Confraternity ideal is to have every Catholic child in a Catholic school. Obviously that is impossible, at least for the present and perhaps ultimately, human nature and mixed marriages being what they are. Confraternity principles for the teaching of religion are enunciated, not as it were for ideal religious instruction, but for the minimum of training in religion. The day seems well past when Catholic pastors can accuse parents whose children are not in Catholic schools of a blanket defect of good will. More often the lack is one of desks, curricular offerings, or transportation.

"My, how they cater to the public-school child in this diocese," recently transferred religious throughout the country are occasionally heard to say. Usually it is said in admiration, once they get over the tonic effect that the little lepers have on their methodology (presuming they do). What they mean to say is "How they treat them like souls in this part of the world! How they take the Pope at his word!"

The Vacation School

A necessary component of the religious training of children not in Catholic schools, as interpreted by the bishops who guide American Confraternity work, is the religious vacation school. In the terminology of the National Center, it is "an organized school of religion held during the forenoon, five days a week for four weeks during the school summer vacation." It can equally be conducted on the elementary or secondary level, though serious difficulties in the latter case have made the former of much more common incidence. The religious vacation school is recommended both where year-round instruction is possible and

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where it is not. Whether it be the icing or the cake, it has in no case been declared dispensable for the greater good of the souls of the young.

These four weeks are important to *Christ.* They insure that we suffer the little children to come to Him and forbid them not the knowledge of His Father and Himself. They come closer, at this time, it seems, to sitting on His knee than they do when sitting on a hard bench on sleepy winter afternoons at 3:30. Who was it who said, "Give us the luxuries and we shall do without the necessities?" Provided the luxury of knowing Christ amidst raffia and smiles, the child's heart can somewhere find room for the necessity of conciliar definitions and the nine ways of being accessory to another's sin.

Religious vacation schools are important to the *child* because in them a sustained program of instruction can be presented. Certain aspects of Catholic life can receive ample and uninterrupted treatment, a thing impossible through the year. There are instances where the papal mandate to see that the Confraternity of Christian Doctrine is established "in every parish" (Canon 711:2) can be fulfilled satisfactorily only by means of the summer effort. Priests who trinate in their widely scattered parishes or who must be off for a sixty-mile drive after their first Mass, leaving the little ones who can be assembled only weekly in the hands of lay catechists, give the surest testimony to the absolute need of the religious vacation school.

It is the urban, or semi-urban pastor and religious teacher, daily witnessing their best efforts at Catholic education rebuffed or ignored, who must be convinced, if the case for vacation schools in every parish is to stand. In the abstract not many would question the need for them, provided such summer instruction could be seen as an antidote to the sophistication of social contacts so evident in the schools of city and town.

A Necessary Emetic

The vacation school when properly run can be made the emetic for the undiluted dose of secularism to which the child is subject in the city and its fringe. Four weeks of simple pleasures, unsophisticated laughter, and the love of Christ can do much to breed a germ of discontent with a round of movies, swimming pools, and be-bop dancing in a sandy pavilion. There is the possibility, too, of appealing to a child's apostolic instinct in the matter of recruiting other candidates. Catholic children of careless parents or the little unchurched can only be invited *to* something, however. You cannot with conviction say, "Bring along your friends. Let them be bored as stiff these next three

weeks as you have been during the week just past."

Mental blocs against vacation schools are usually the result of realities either untried or once attempted with high optimism, only to end in the discouragement of apparent failure. It might profit something here to deal with some old gremlins, real and imagined, so that the devil might "know the difference, now that you are back."

In the first place the vacation school instructor must be a special person with considerable "give," considerable mental if not muscular flexibility. Religious superiors have their own troubles, but they do small service to souls by pressing obedience too far in this matter. When declared enemies of the summer school idea are thrown into the fray it is a strain all around on teachers, children and pastors.

There is, however, no need to stress a point of such infrequent occurrence. The more common error is to have summer classes manned by a winter mentality. Healthily reprobated traditionalism in education is bad enough through the school year; in the heat of mid-July it is deadly. How many a rural pastor has prayed to Our Lady for several years for two pious auxiliaries, only to groan inwardly at the two staid ladies She sends him. Perfect silence, hands behind backs, recited answers, and the mercury curious to see what records haven't been broken lately.

Be the faculty priestly, religious, seminarist or lay there must be life — beyond that, warmth of disposition, which is the only assist the weather stands in need of in that direction. In point of fact, June or July is not school time. All the children know it, but their mentors are sometimes slow to learn it, or learn it effectively. The mold that induces learning in October's bright blue weather has frequently to be broken and discarded during these four important weeks. Seminarians and high-school girls apprehensive at the thought of "teaching" are often more successful at this kind of work than classroom veterans because they have caught the spirit of the thing.

Take the now fairly common case of a parish that is meeting its catechetical obligations well, and is about to embark on its fifth, tenth or dozenth summer session. It is doing so, moreover, by diocesan regulation. The children have just completed a faithful year of weekly or bi-weekly instruction, culminating, perhaps, in intensive sacrament preparation. Their doctrinal appetites are jaded; the sisters, after a photo-finish on the graduation or promotion platform, are jes' plumb tired. How, then, to appear gay and fresh, as Saints Peter and Paul come around the turn of the calen-

dar? It provides an intriguing question.

Enthusiasm Is Required

Well, the first requirement is enthusiasm, and that is a quality that has to come from the top if anything enduring is to be achieved. Where is "the top"? That can be a number of places. Suffice it to say that a desultory announcement from the altar or pulpit is not going to spark anyone into action. Even Xavier was probably conditioned somewhat by the go-ahead sign from above. This is not to say that a pastor of many, many summers must have the ruddy glow of a minor seminarian if the vacation school is to flourish. Not at all. But somewhere in the parochial hierarchy that makes things tick (are our one-man hierarchies smiling?) there must be a good dose of unhampered enthusiasm and joy at the month-long prospect.

Not every teacher of religion is a Mark Hopkins in cassock or guimpe, and when they cannot even lay hands on the price of a log, the summer enrollment is never going to get itself seated. Who but one who has experienced it can describe the sense of defaulted obligation when a meager handful of color-ins and cut-outs are distributed to loyal children (some of them aged thirteen and fourteen) for the seemingly twenty-fifth summer? Their eyes can be seen saying, "Oh, oh! Same time, same station." So often it happens that the financial wizard (in all admiration we say it) who has been conducting the school on fresh air and school dues for nine months is expected to materialize the necessary play and study helps for an additional (and extraordinary) month.

"I never bother my sisters," runs the versicle. And from the convent, the response, "You can say that again, Father." But always with a brave smile.

Careful Planning Guarantees Success

Two softballs and two bats won't go far with eighty boys and girls of every age. Neither will the ten o'clock injunction to "go out and play" provide serious competition for the local day camps or lively Bible schools that are so much bemoaned. No one but the faithful few will ever turn out until the vacation school becomes the most exciting summer morning in the neighborhood or town. That does not necessarily mean motor trips, swimming parties, or an endless round of treats, but it does mean planning and a certain wise expenditure. How many a sad soul has skimped along for nineteen courageous days, only to see great sums expended by generous givers on the closing day, at the ferris wheel or frozen custard counter.

The direction of play or constructive recreation is an art. Not every teacher has it, as many will confess, but more have

it than know they do, as a minimum of application to the problem will disclose. The big thing is to know precisely what comes next in the program, study or play, and not to have it too much like what came last. God is infinity and therefore His being has unlimited aspects. His charity is always the same, but other than that He should never be made to seem a bore.

A great many important things have gone unsaid in these lines, and some may contend that the points that have been made are of doubtful importance. There has been no mention of the history and rapid expansion of the religious vacation school movement, and surely insufficient tribute to the heroic and sometimes palpably fruitful efforts of those engaged in it. Its witnesses are all about the country, though. There is this Catholic school that no one dreamed of until the two sisters first came, and that Catholic family now gathered around the altar like the shoots of the young olive who were first driven there (literally) by the priest some thirty-eight miles on a clear June morning.

Vacation time has traditionally been the romp of the world, flesh, and devil but they are not the only ones who need have a holiday. There is Christ and there are children. Why should they two not come closer while the sun's days are strongest? What has languished can flourish; been frigid, grow fervid; ignorant and graceless, become learned and loving in Christ Jesus Our Lord.

Belief in God

The sad state to which religion has fallen in certain so-called Christian communities is evident from an advertisement in the Chicago Sunday **Tribune** for February 12, 1950. The advertisement in question quotes the following from the first chapter of a book called **What's Wrong With Religion,** by Karl D. Justus: "After my talk to a group of ministers in an Eastern city, one of them said to me: 'When you said you had difficulty in reconciling some of the things we say and do with the teaching of Jesus, were you implying that some of us do not believe in God?' I hesitated, but did reply: 'I had not meant to put it in just that way, but since you ask, yes, that is what I meant.' I braced myself against denunciation for presuming to criticize a man of God. The shock was greater than I anticipated—and different! Looking around the circle of earnest men in the room, my questioner challenged, 'Brother, you don't know the half of it. At least a third of us don't believe in God!' And out of the silence that followed, not a man lifted his voice in denial."—**Ave Maria.**

The Large-Family Ideal

Wm. J. Flanagan

For better homes: "ought" vs. "not bound to"

WHO the troubled matron was the record does not say. The priest was St. John Vianney. The lady had told him of her already numerous progeny. "Come now," he said, "do not be alarmed at your burden. When the good God gives many children to a young mother it is because He deems her worthy to rear them. It is a mark of confidence on His part."

Little did the zealous Pastor of Ars realize that some eighty years later two great encyclicals would stress the large-family ideal almost in the very words he used. He was keenly aware, however, that conjugal onanism was definitely on the increase. His career covered a period which saw eight important decisions by the Holy See on the matter of family limitation. One of these was a reply from the Sacred Penitentiary some six years before his death on the lawfulness of periodic continence. To meet a situation entailing much vice and considerable danger, the vigilant Curé was admonishing his parishioners and pilgrims to accept their children in generous numbers.

Naming names, Abbé Trochu describes a touching scene at the famous confessional. A Mrs. Ruet of Ouroux, department of the Rhone, was waiting her turn among the penitents. She was somewhat along in years, already the mother of a large family and now expectant again. Father Vianney arrived. His sharp eyes surveyed the crowd. They settled upon her and he called her first to the box. As she knelt at his feet he told her, "You look very sad, my child, but be comforted. If you only knew the women who will go to hell because they did not bring into the world the children they should have given it."

The Saint died in 1859. During the next three decades four more important pronouncements appeared. Among them in 1880 was the second reply on periodic continence, a reply whose *"caute tamen"* has received such scant consideration in some publications of today. These four expressions with the eight published during the Curé's lifetime are carried in our manuals of moral theology, often in the body of the text, sometimes as footnotes.

An Authoritative Letter: 1889

The last of the twelve, a letter addressed by the Holy Office to a French Archbishop on March 30, 1889, is noteworthy for its advocacy of the large-family ideal. Priests who used Fr. Tanquerey's Moral Theology have had most of the text available from their first study, "De

Father Flanagan is pastor of St. Mary's, Lansing.

Debito Conjugali." Here, as in so many other places, the *Synopsis Theologiae Moralis et Pastoralis* tinctures treatment of definite obligations with practical recommendations which encourage nobler standards. The whole document has some two hundred words.

The first paragraphs are devoted to a description of the lamentable breakdown in conjugal morality. Then two remedies are proposed. First, there should be a feasible and prudent but efficacious insistence on the doctrine that "there are heavenly blessings certainly in store for the parents of large families *("fideles efficaciter docendos curabis coelestes benedictiones numerosioris prolis parentes certo manere")*. The second direction concerns study of the norms given by approved moralists and especially of the numerous decisions issued by the Holy See.

During the four decades following this admonition seven more answers were published. They were followed in 1930 by the large-family teaching of Pius XI in the Encyclical *Casti Connubii*.

"Christian Marriage": 1930

A notable reference to the pertinent passage is found in Fr. Damen's treatment of periodic continence. The text of this eminent moralist reflects detailed study of the controversy which occasioned the 1880 reply of the Sacred Penitentiary. Accordingly there is a neatly balanced handling of the "cautions" which should accompany all rhythm advice. Directions are also given for conferences to the laity, necessary in areas where knowledge of the rhythm method has been recklessly broadcast. The conclusion urges that a priest always strive to inculcate the large-family ideal in accordance with the *"florentissima liberorum corona"* passage of *Casti Connubii* (Aertnys-Damen, 1939 ed.).

"The truly Christian mother will prove herself superior to all the pains, cares and anxieties of her maternal office. More justly and more holily than that Roman matron, the mother of the Gracchi, she will boast in the Lord of her many-flowered garland of children." Some English translations miss the numerousness implied in "florentissima corona." If we remember the old classical story of the famous lady, to whom Pius XI refers, we may perhaps better translate, "she will boast in the Lord of her *many-jewelled* crown of children." For Cornelia had not let a higher education destroy her conviction that a large family is worthwhile. She bore twelve children and was left a young widow with them. Facing her bereavements with fortitude, she saw nine of her twelve die in childhood. Of her remaining offspring she valued her two sons as *her jewels*.

Brilliant and patriotic, she declined a second marriage, dedicating herself to giving her boys

the best education available. She fired them with an ambition to do great things for their country. She wanted to be remembered as the mother of the Gracchi rather than as the daughter of Scipio. Her sons, inspired to exemplify the social-mindedness of their deceased father, espoused the cause of the economically unfortunate in the old Roman republic. They became the classical champions of "the forgotten man."

They had, however, no such *via media* as that of a Christian *Quadragesimo Anno* to guide them. The eventuation included their successive deaths in revolutionary activities, exploding in large part during Cornelia's lifetime. Even the right of mourning was denied to the desolate mother. Historians have passed mixed, perhaps mostly unfavorable, verdicts upon the sons' efforts, but the heroic stature of their brave mother has survived the centuries.

Pius XI goes on to say that both husband and wife, receiving their numerous children joyfully and gratefully, "will regard them as a talent committed to their charge by God, not only to be employed for their own advantage or for that of an earthly commonwealth, but to be restored with interest in the day of reckoning." The ideal of the large family as a sacred entrustment had appealed to St. John Vianney. It is canonized by his canonizer in the Encyclical on Marriage.

An American Statement: 1933

Less than three years after *Casti Connubii* came a significant pronouncement of our own hierarchy. When things in the United States were at their social and economic worst in 1933, the Bishops of the NCWC Administrative Board issued "A Statement on the Present Crisis." This document contains an interesting paragraph: "The restoring of the social order, for which we plead, will encourage an increase in the birth rate and will enable parents to make ample provision for a larger family . . . Our country, so rich in resources, can support many times its present population. As a matter of fact, the very sparseness of the population is one of the reasons for the severity and long continuance of our present depression. It must be remembered that children, and especially large families, constitute in themselves great wealth. May our Catholic families courageously and with firm trust in God reject the modern paganism, and seek the priceless riches of *large, happy and blessed families!*"

Almost two decades have passed since the above exhortation. The under-population of our country, stressed in the "Statement" of 1933, was recently emphasized by Catholic expression abroad. Writing in The Chicago Sun-Times of July 20 this year, Barrett McGurn summarizes an article appearing in La Civilta Cattolica. The article declared, according to McGurn, that over-

all over-population of the world is unlikely "within the next seventy-five years and insisted that it may never occur. It further said that 'Anglo-Saxons,' evidently meaning Americans as well as English, still control immense areas which are underpopulated or semi-populated."

"The Catholic Priesthood": 1935

Strange as it may seem, perhaps the most significant document on the large family will ever be the description of the ideal home, as it is sketched by Pius XI in his 1935 Encyclical *Ad Catholici Sacerdotii.* As was said above, it also is reminiscent of St. John Vianney's exhortations to his good young mothers. "In an ideal home (*familia tam sancte informata*) the parents, like Tobias and Sara, *beg* of God *a numerous posterity* 'in which Thy name may be blessed forever,' and receive it as a gift from heaven and a precious trust (*coeleste donum carissimumque pignus).*" Then follows a veritable litany of the virtues to be taught and exemplified among this glorious crowd of souls: charity, fear of God, piety, devotion to the Eucharistic Jesus and to the Virgin Mother of God, respect for sacred places and persons, industry, sacramental frequency, penance, prayerfulness, sympathy for the needy, and generous almsgiving.

"In such a home," concludes Pius XI, "it is scarcely possible that none of the sons should listen and accept the invitation of the Divine Master: 'Come after Me, and I will make you fishers of men.'" In other words, St. John Vianney's special clients, our future priests, will be the choicest products of many such families! Meantime the numerous brothers and sisters of those destined for the altar will become the noblest leaven of our laity. They will also supply large quotas for the ranks of our consecrated religious.

"Anti-soulism"

With such holy promise, a courageous pursuit of the large-family standard will save many genuinely religious couples from becoming victims of the ubiquitous anti-soul propaganda of today. St. Thomas Aquinas shows how it is against the devil's will that God makes use of human beings for the divine glory. In this connection Satan's opposition never ceases. His envious hand is always really, if subtly, apparent.

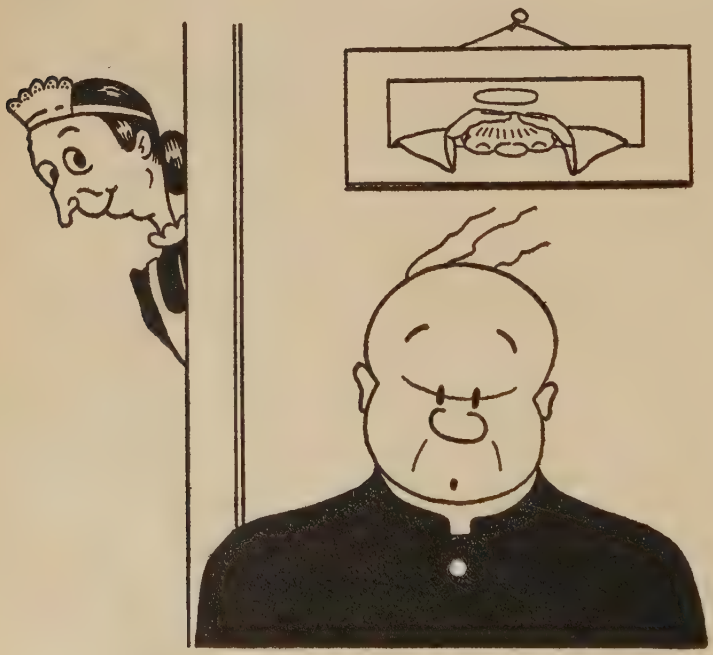
Our high-minded married people have constantly to circulate among calloused contraceptionists. They have also to endure the taunts of those rhythmists who respect no "cautions" and who glibly urge them to practice "Catholic birth control." This term was introduced sensationally into our periodical literature of the late twenties. It was seized upon in the middle thirties to cover almost any use of the rhythm method. It carries an implication which should be resented. For no Catholic may help increase the unholy solidarity ex-

isting among all who for selfish, worldly, and paganistic reasons play Satan's game against God's greater glory.

These contraceptionists and reckless rhythmists are an articulate crowd, outspoken against any and all who aspire to large-family achievement. Their feverish campaign can be adequately met only by patient and persistent presentation of the opposite ideal.

Legions of our generous young parents should pursue the higher standard. But "how will they believe unless it be preached?" St. John Vianney showed the way a century ago. The intervening years exhibit ample documents to vindicate his pastoral wisdom.

JULIE . . . . Or Housekeepers Are Hard To Get



"I just thought you might like to know that I have a cousin—a priest—who works at the chancery."

The Lips of the Priest

A power for good or evil

Edward Garesché, S.J.

EVERYTHING about the priest should befit the personal envoy of Christ, the Other Christ on whom the faithful have to depend in such large measure, for their sanctification and their Christlikeness. But the matter and the manner of his speech ought to concern him most deeply, because they so profoundly interest those whom God has put in his power and given to his care.

To a generous-spirited and humane character, to be a priest, and exercise over others the power and influence which the priesthood brings, is the occasion of many searchings of conscience. Everyone who has the Faith is thereby put in the power of the priest to a degree which imposes on the latter an unique responsibility. Speaking and acting in the name of Christ, the priest has the choice of using his influence with Christlike love and tenderness, or of bruising and wounding the hearts and lives of those whom Faith puts beneath his sway. To realize this is to conceive a painful awareness of one's responsibilities.

The influence of the priest, for good or harm, is wielded in many ways. His manner, his looks, his letters, his notices and bulletins, the power of his example, his likes and dislikes, his policies and preferences, his tastes, his recreations, his hobbies, his habits, his demeanor, his smiles and his frowns, in a word, all the manifestation of his personality, training, and culture produce their effects, for better or for worse, on all who are subject to his power and his influence.

The very thought makes us realize once more how well and worthy it is in a priest to be as gentle, as kind, as cultured and above all as holy and pious as he possibly can become. Not for himself alone but for the little ones of Christ, and for the great, for all who come under his mighty influence, should he bring out the best that is in him, and make the most of the stuff which God has given him to become and remain *Alter Christus*, another Christ.

But of all ways in which he can make or break, wound or heal, the most powerful is his use of speech. The priest's talk, year in and year out, is what he should specially reverence, watch over, examine, esteem and even fear. To say this may seem a commonplace. Obviously speech is one of the most effective instruments of our influence. This

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This essay is a new chapter of Father Garesche's book "The Priest," another edition of which is soon to be published by the Vista Maria Press of 8 West 17th Street, New York City 11.

is indeed true to a degree of all who have a sway over others. St. James, in the famous 3rd Chapter of his Epistle, tells us that "if any man offend not in word, the same is a perfect man." Then, for many verses, he describes the power of the tongue for evil "a fire, a world of iniquity . . . which defileth our whole body . . . being set on fire by hell." So everyone must bridle his tongue. But to the priest, as a teacher and father of the faithful, who must speak so often in Christ's Name, who is bound in such special ways to Christlike charity, the uses he makes of speech are of singular, not to say painful importance to all with whom he comes in contact.

Our Influence Over Non-Catholics

Not only the Catholic people, but non-Catholics also are powerfully affected by what the priest says, and how he says it. They judge the Church, and Christ's teachings and principles, by what His representatives tell them. No degree of conscientiousness, or truthfulness and charity is too great therefore for the talk of a priest. In this matter of talk prudence and discretion as well as charity and justice are highly necessary, as from the very nature of the case, it is sometimes impossible for a priest to undo the harm his talk may have caused, just as it is also frequently impossible to recapture the opportunity for doing great good which his conversation might have brought about. Words are uttered and their sound dies away in a few moments. But the thoughts they convey, the impressions they cause, go on through the years and sometimes through the centuries.

We remember reading somewhere that when the saint to be, Camillus of Lellis, was a wanderer, a broken down soldier and a great gambler and quarreler, he stopped at a monastery to ask aid. An old monk, pitying such misery in one so young, spoke to him kindly and movingly on the love of God and the need of saving his soul. The young man was so impressed with these few words of priestly counsel, that he abandoned his vagrant life, sought admittance to religion, and when he could not persevere because of his old wound, distinguished himself in the service of the sick and finally founded a religious community. The grace of God works through the words of His priestly envoys, if they will do their part in making of their speech a channel of graces.

Charity in speech, which is the obligation of every Christian, is especially binding on the priest, because his dignity and authority would give his uncharitable words such power to injure and to wound. Gossip, the repeating of rumors unfavorable to the reputation of others, are wrong in everyone. But they would be doubly so in a priest.

With the immense power for good which the priesthood brings, goes also and necessarily a great power for harm.

Conversation is not only one of our chief means of instructing and influencing other, it is also one of the great pleasures of life. The priest by his very character of shepherd of the faithful, everyone's father and friend, is called on to converse much and with many, and to help and entertain a great variety of folk. Such is human weakness that if he does not keep a careful watch on his tongue, that unruly member will in the course of his lifetime make him answerable for much harm, just as, if rightly bridled and controlled, it will lay up for him rich merits in Heaven. The one way, of course, of always speaking as we should, is to shepherd our thoughts with prudent diligence. Since it is from the fulness of the heart that the mouth speaketh, by keeping the thoughts of our heart in full harmony with the teachings of Christ we may most surely keep our words in line with His principles and desires.

Kind Thoughts Produce Kind Words

A man whose thoughts are always just, charitable and kind, will so speak of them and to them, when occasion comes. Those who allow their thoughts to become censorious and unkind, who accept and remember rash accusations, injurious judgments, derogatory rumors and remarks, are most likely to speak so, hardly realizing, perhaps, that what they say scandalizes and wounds, sometimes irreparably, the ones to whom or of whom they speak. The man whose mind is stored with learning, with good and solid information, and useful instances, whose reading and converse with others has made him cultured in the true sense, and Christian to the core, has only to open his lips and his inward peace, kindliness and love, culture and learning will flow forth to please and help his hearers. But those whose talk is otherwise show by that fact what is in their hearts. Is there any escaping this principle? We talk about "giving someone a piece of our mind"!

When he speaks on official business, so to say, the priest's chief solicitude is to be just and kind. Being human, he is subject to those feelings of irritation, of dislike perhaps, which some characters engender. But it is his merit and his honor not to yield to human feelings on such occasions, but to treat everyone as he himself would wish to be treated if positions were reversed, and to offer up his self-conquest for the good of those with whom he deals and for the success of his cure of souls.

It is a point of great wisdom to know what to leave unsaid. Most talkers err by excess rather than by leaving things unuttered. Looking back on one's talk

through life, is it not a fact that the unkind or unjust things we did not say, when we might have, give us more satisfaction than do many of the good things we have said? Silent self-control under difficult and vexing circumstances is a happy thing to recall when the crisis is over. True, there are times when speech is needed and a duty, and then not to have spoken well is a cause for regret. But summing all one's years of speech, the words left unsaid for charity's and kindness' sake are good to remember. It is, besides, much easier to correct our error when we have said too little. But say too much and you never recall those winged arrows or, perhaps, even heal the wound they have made.

Malice Of Idle Words

The priest, who has to teach others that we must give account hereafter for every idle word, is, of all men, most concerned to practice what he preaches. An idle word, we are told, is one that is of no use, either to ourself or to anyone else. It is therefore a misuse of the faculty of speech. How great is the guilt of idle speech, or when speech is of no use, it is often hard to decide. But clearly it is not as wrong as lying, for instance, or detraction, or what St. Paul, translated, calls scurrility.

There are certain times when a priest has to be specially careful in these matters. It is in the hours of relaxation or social amusement, especially with his own fellow-priests, that the prudent man puts a watch on his lips. For we owe to them, as to all others, the duty of worthy speech; and the help we give to them is the more precious because they also have the cure of other souls. Then, too, we are more likely to relax in their company and to be off guard. To be entertaining and agreeable, to convey to others our own happiness and content in our unique calling, to exchange interesting and useful information, sound views, worthwhile ambitions, keen personal convictions and appreciations, all these things are more vital, more attractive than they may seem when set down in lifeless phrases. A priest who is truly a good conversationalist among his own fellow-priests, not verbose, never opinionated nor rash nor crude in speech, is a treasure.

Profanity, even that sort which is not seriously wrong, is, to put it mildly, a great mistake in a priest. A few take up the practice, or keep it from childish days. But if they knew how it effects others they would drop it at once. At best it is a childish habit, to intersperse one's talk with these meaningless epithets. At worst it shocks the judicious. One may say the same of all other tricks or affectations of speech which tend to hurt others, or make them elicit a strong effort of charity so as not to criticize the priest who talks

so. The pious faithful depend on us so much, are necessarily so much in our power, that the feeling man does all he can to avoid wounding them, or making their subjection harder.

Self-Criticism A Necessity

In this matter of speech, as in so many others, the priest, unless he has some frank and faithful friend who will advise him, has to be his own admonitor. When men use the speech recorders, and then listen objectively to their own accents, they are often startled and say, "Is it possible that I sound that way when I talk?" The realization that they do spurs them to greater efforts to correct the faults of accent and enunciation of which they never were aware before. In some such way, it would do us good to have played back to us in the evening all that we have said during the day, in the accent and manner in which we have said it. Then, since we have the sympathy and understanding to appreciate the effect our speech has had on others, we might have matter for good resolves as to the way we should speak thereafter.

Besides the private conversations of the priest, there are two other occasions on which his talk has deep repercussions in the feelings as well as the thoughts of others, namely in the pulpit and in the confessional. In both these places, he has the faithful at his mercy to an unusual degree, because they are bound to come to Sunday Mass, and they must likewise confess their sins to a priest to secure the benefits of that great Sacrament. Since priests, before they were ordained, were members of the laity, they will have a special sympathy for the faithful, and will do their utmost to be helpful and edifying in all their talk in these two places. But to hear the candid remarks of the faithful, who also are subject to the principle that from the fulness of the heart the mouth speaketh, one might judge that some improvement is possible. All is not always sweetness and light in the pulpit and the confessional.

The great power and authority of the priest, and the fact that he is so little subject to outspoken criticism, may sometimes lead to a roughness of speech which is without malice no doubt, but is none the less trying to sensitive souls, and even to the judicious who are not so sensitive. All the tact, the gentleness and considerateness which we can muster, are not too much to use in dealing with men and women and even children who are so subject to us spiritually, who cannot but choose to come to us for the forgiveness of sins and for the hearing of sermons. It is difficult enough for the faithful sometimes, even when the priest is sympathetic and tactful. But for him to be in any way hard on them when they are already sorely tried, would be, to say the least, not very consider-

ate. To preach as well as one can, and to avoid in preaching anything that can wound or offend needlessly, is no little part of the charity as well as the justice of the priest. To be as considerate, as encouraging and helpful as possible in the confessional, will win him a special crown of glory.

Gathering The Feathers

We have read somewhere that St. Philip Neri once was told by a gossip that she had spread a false accusation throughout Rome.

"Well," said he, "for your penance, take a pillow to the summit of St. Peter's and scatter the feathers to the wind, and then come back to me here."

Astonished at such an easy penance the woman returned to say that it had been done and the wind had scattered the feathers all over Rome.

"Now," said the saint, "take the pillow case and collect all those feathers from the four winds."

"Impossible!" cried the dame.

"So it is to take out of the minds and hearts of your hearers the slander you spread," answered the saint.

Applied to the priest's talk, this homely comparison is true of the good as well as the ill. The holy thoughts, the good counsels which he gives are likewise carried far and wide and he will never know till Judgment Day how much good they have done to souls. As to the harm which may come from the ill use of this precious faculty of speech, let us hope that by setting a guard on our lips we may avoid it always. No care is too great, no practice or study too severe as the price of a priest's holy and truthful and saving talk all his life long. Nor is any self-discipline and self-examination, reverence and control too severe if it will secure a priest from hurting or wounding even a little child by speech.

On the talk of priests, the salvation of the world largely depends. By it the faith is deepened and spread, sore hearts are comforted, the Church is defended, the lost and wandered sheep are brought back to the fold. By it sins are forgiven, the Mass is offered, all the other sacraments are perfected. His lips are as the Lips of Christ, his tongue is the instrument of the Holy Spirit, his breath is the breath of salvation. The world will be saved, the enemies of the Church confounded, the wayward recalled, the sinners cleansed and healed by the talk of the priest.

As an average, 700 gallons of water a day are required for every person in the United States.

An average of 375 words are spoken in a three-minute telephone conversation.

The Wedding Garment

An examen for seminarians and priests

John J. Jepson, S.S.

THIS parable is directed primarily at Jewish refusal to accept Christ, but being word from God its lesson and auditors cannot be exclusive. A footnote in the revised New Testament calls attention to the wedding garment as embodying the idea that there is a need of a proper disposition of heart to receive the doctrine of Christianity.

The individual who sniffed at the convention of a special dress for the occasion had nothing to say when challenged for his attitude. It was a discourtesy, open contempt, defiance of a prerequisite at hand for the asking, which had no excuse but the individual's feeling of self-importance. "Take me as I am," he virtually said, "or lump it."

Let us now glimpse how a similar attitude may show itself, and if we are involved.

Second Point

Some people are quite ready to receive Christianity—but on their own terms: if it is subjective, if it allows private judgment, if it teaches only two sacraments, if it has no dogma.

Some Catholics are glad of their faith—with reservations: exemption from the command to hear Mass on Sundays and holydays of obligation, non-application of the ban on birth control, elimination of personal ethics from business.

Some seminarians want the priesthood—minus certain requirements in their preparation. They view the seminary merely as a *sine-qua-non* to ordination; they fit into the external regime, but they withhold themselves from its spirit. They never surrender to the seminary. The Church can have them, but she must take them as they are. They set the conditions. Change of heart from layman to cleric—they do not see the need; put on Christ—they regard that as fulfilled in the assumption of the priestly functions; to be another Christ—their office will make them such.

The interior life, the life of the soul, is altogether secondary in their esteem. Never penetrating to the core of the priesthood, they rest content with a layman's standard; the lesser faults of conduct touch only the surface of their conscience; piety is not full-hearted devotedness to God and Christ and the Church, but the optional performance of religious exercises or the occasional saying of special prayers. They do not grasp that a seminarian must grow in holiness and keep his thoughts and affections from creature-en-

tanglements that block his path to God.

Meditation, Mass, Communion, visits to the Blessed Sacrament, Rosary are not for them elements that feed the soul but merely seminary regulations foisted upon the community because it is a religious house. Intimate life and association with the Blessed Trinity indwelling in their hearts is a vague notion not needing to be reduced to practice. In their secret heart they say "I am good enough." They will not bother with the "conventions."

Surely, this gospel extract has a pointed lesson for priests and future priests. Let us examine our sentiments upon the need of proper dispositions to enter into the priesthood and to comport ourselves therein "sacerdotaliter." How are we minded towards the requirements set up by law, towards the exhortations in the ordination rite, towards the lessons of experience and the guidance of the Spirit of Christ within His Church?

Third Point

Jesus, Priest of the New Covenant and Teacher of the Apostles, keep us from thinking that we can pass off on God what we *do* for what we *are*. Let us not believe that vocation to the priesthood is all on Thy part, with a minimum of cooperation on our part. "No one takes the honor to himself but he that is called of God as Aaron was," does not exempt us from striving for the dispositions of heart and character which the Church prescribes for the priesthood. Let us have no false notions or concealed self-importance. Give us Thyself as our garment for the priesthood, that it may be said of us: "When he went up to the holy altar he honored the vesture of holiness." Keep us from the stigma: "They are not of the seed of those heroes by whom salvation is brought to Israel."

"Robbing Peter to Pay Paul"

This phrase originated during the reign of King Edward VI, son of Henry VIII by Jane Seymour, under whose reign Cranmer succeeded in Protestantizing the Church of England in doctrine and worship. The lands of St. Peter's Church at Westminster were appropriated to raise money for the repair of St. Paul's Church in London. Thus, the phrase "Robbing Peter to pay Paul," reminds us of robbers who sold stolen St. Peter's Catholic Church lands to raise money with which to repair the stolen St. Paul's Catholic Church.—David Goldstein in **The Boston Pilot.**

Code and Cult

P. J. Lydon, S.T.D.

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HOW should altar boys light and extinguish the candles on the altar for High Mass and Benediction?

Those on the Epistle side are lighted first, beginning with the nearest to the crucifix; then those on the Gospel side are lighted beginning with the nearest to the crucifix.

In extinguishing the candles, the process is reversed. Those on the Gospel side are put out first beginning with the one farthest from the crucifix, next those on the Epistle side beginning with the one farthest from the crucifix (S.C. Rites, Feb. 1, 1907).

A pastor in a new rural parish got some goods—furniture, etc. —from the people in the parish. When he was changed to another post he took this with him. Is this right?

As a rule, no. The law of the Church presumes in doubt that it is parish property unless it is proved to be personal (Can. 1536). The people generally give goods to the new parish as such, not to the pastor personally. In some cases it can be proved to be personal.

A religious parish is divided. Is the pastor of the new parish a religious or a diocesan priest?

The Bishop may divide and dismember a religious parish for canonical causes (Can. 1427, secs. 1 and 2). The new pastor is a diocesan priest, not a religious (Can. 1427, sec 5).

The valid causes for division or dismembering are: great difficulty of coming to the mother church or the big number of parishioners. Even extra assistants are not sufficient (Can. 1427, sec. 2). The Bishop should hear the diocesan consultors and the pastors involved in the change (Can. 1428). But he can act even against the wishes of the people or the rectors (Can. 1427, sec. 1; Can. 105).

Can a religious pastor be removed without observing the rules for diocesan pastors?

Yes, (Can. 454, sec. 5) by the Provincial or the Bishop. Diocesan pastors are validly removed or transferred according to the procedure in Canons 2147-2167.

Is the legal device known as "corporation sole" strictly according to the Code?

No. Every parish is a moral or legal person and can have its own property (Can. 100; Can. 1495, sec. 2; Can. 1499, sec. 2). The "parish corporation" system is the one specially approved by Rome. Holding Church property in "fee simple" by the Bishop is absolutely forbidden (S.C. Council, July 29, 1911). There may be an inheritance tax by civil law in the latter case. In the "cor-

poration sole" system the Ordinary is not morally the owner, but the legal holder of Church property.

We have the "Forty Hours" in the U. S. A. but the Blessed Sacrament is not exposed for just forty hours. Can the people in this country gain the "Forty Hours" indulgences under this indult?

Yes (Preces et Pia Opera, n. 169 (ed. 1950); Wuest-Mullaney, n. 409).

May a good family man work on his new house on Sunday or a Holy Day if he cannot build otherwise?

Yes, he may since it is a grave reason but he must first hear Mass (Tanquerey, II, n. 1028). The pastor may dispense for a just cause, even if not grave (Canon 1245).

May preaching be discontinued during the summer months?

The Third Council of Baltimore (n. 216) forbids this, and requires a short sermon at all the Masses throughout the year.

Happy Victim

One day St. Teresa was hearing Mass at the church of St. Clement in Toledo, Spain. With her companion she went to the altar to receive Holy Communion. As she returned to her seat, a poor woman, crying out angrily against her, began to beat her over the head with an old shoe. She had lost the mate of it in the crowd, and suspected Teresa, as being more shabbily dressed than those about her, of having stolen it. Teresa smiled at her affectionately as she tried to dodge and ward off the blows. What could be better than to bear blows and insults for Christ's sake? "God reward that good woman," she said afterwards, "but I certainly have a sharp headache."

This story is told by William Thomas Walsh in his celebrated life of St. Teresa of Avila.

Yes, but . . .

A minister, preaching the danger of compromise, was condemning the attitude of so many Christians who believe certain things concerning faith, but in actual practice will say, "Yes, but . . ."

At the climax of the sermon, he thundered, "Yes, there are millions of Christians who are sliding straight to hell on their 'buts' . . ."

The congregation went into gales of laughter and the minister promptly closed the service with a benediction.—**Western Bldg.**

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

JULY, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Adventures
Amazing Detective
Apache Kid

Beyond
Blackhawk
Black Magic
Butch Cassidy

Campus Love
Cowboy Love
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Play
Crime Exposed
Crime Fighters

Darling Romance
Dead-end Crime Stories
Diary Loves
Earth Man on Venus
Famous Love
Fight
Fight Against Crime
Girl Comics
Great Lover Romances
Guilty
Headline Comics
High School Romances
I Loved

Jesse James
Journey Into Unknown

Love Adventures
La Svengali
Love
Love at First Sight
Love Confessions
Loveland
Love Memories
Lovers
Love Experiences
Love Letters
Love Mystery
Love Problems
Love Romances
Love Tales

Man Comics
Marvel Tales
Modern Comics
Movie Love
Mystic

Penalty
Pictorial Romances
Planet Comics
Police Cases
Police Comics
Private Eye
Range Romances
Real Clue
Real Life Secrets

Real Love
Revealing Romances
Romantic Adventure
Romance Diary
Romantic Confessions
Romantic Love
Romantic Thrills
Romantic Western
Spectacular Adventure
Spy
Strange Adventures
Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
Top Love Stories
The Saint Detective Cases
True Crime Comics
True Love
True to Life Romances
True Secrets
Two Fisted Tales
Two Gun Western
Underworld Detective
Wanted
Western Crime Busters
Western Gunsmoke
Witches Tales
Western Life Romances
Western True Comics

POCKET-SIZE BOOKS

AVON PUBLICATIONS

A Hell of a Good Time
Amboy Dukes
Aphrodite

Call Her Savage
Carlotta
Confidential

Dangerous Love
Don Juan
End as a Man
Europa
Four Boys A Girl and A Gun
Gas-House McGinty
Hope of Heaven
Imperial City
Judie Greenway
Kept Woman
Love Among the Haystacks
Madam Is Dead
Midsummer Passion
Never Come Morning
Replenishing Jessica
Sappho
Tawny
The Chastity of Gloria Boyd
The Midsummer Fires
The Old Goat
The Servant
Tropical Passions

Untamed Darling

BANTAM PUBLICATIONS

An Affair of State
Angel's Camp
Anna Becker

Bright Feathers
Lady Godiva and Master Tom
The Chinese Room
The Heller
The Scandals of Clochemerle
The Spring Begins
The Strange Woman
Thieves Market

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Gone to Earth
Ladies in Hades
Leave Cancelled
Night and the City
Showdown
Stag Night

To a God Unknown

GOLD MEDAL PUBLICATIONS

A Man of Parts
Curtain Never Falls
Hell-Bent For Danger
Hill Girl
House of Flesh
I'll Find You
State Department Murders
Stolen Woman
The Brass Cupcake
The Chinese Keyhole
The Sure Thing
The Tormented
The Violent Ones
Women's Barracks

HILLMAN PUBLICATIONS

The Physiology of Love

LION PUBLICATIONS

All Dark and Dead
All They Conquest

Arena of Love
Big Night
Ceylon
Continental Touch
Indiscreet Confessions
Intimate Stranger
Joy Street
Lustful Ape
Outward Room
Slight Case of Scandal
Small Back Room
Spring Riot
The French Touch
Trouble Follows Me
Twilight Men

PERMA PUBLICATIONS

Modern Sex Life

POCKET BOOK PUBLICATIONS

Black Jade
Combat
Decameron
Did She Fall
Disposing of Henry
Freud, His Dreams and Sex Theories
Kitty
Lord Johnnie
Madam Bovary
Nana
Rampart Street
Rain in the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Eagle at My Eyes
Her Life to Live
Mirror Mirror on the Wall
The Captain's Lady
The Spring of Love
The Sure Thing
The Wolf That Fed Us
They Move with the Sun

PYRAMID PUBLICATIONS

Door Between
Governor's Mistress
Overnight Escapade
Pick-up
Sinful City
He Learned About Women
Strange Desires
The Manatee
The Shame of Mary Quinn
Too Many Women
Waste No Tears

RED CIRCLE PUBLICATIONS

Carnival of Love
Why Get Married

SIGNET PUBLICATIONS

Appointment in Samarra
A Swell-Looking Gal
A Woman in the House
Beyond the Forest
Country Place
Dark Encounter
Devil in the Flesh
Ellen Rogers
Everybody Slept Here
Forever Amber
Forever Wilt Thou Love
God's Little Acre
House in the Upland
If He Hollers, Let Him Go
I Am Thinking of My Darling
I, The Jury
Journeyman
Kiss Tomorrow Goodby
Kitty Feyle
Knock on Any Door
Lady Chatterly's Love
Last of the Conqueror
Laughter in the Dark
Lily Crackell
Limbo Tower
Lona Hanson
Love in Dishevelment
Love Without Fear
Margaret
Meet the Girls
Meg
Mildred Pierce
Mistress Glory
Nature Son
Nightmare Alley
Past All Dishonor
Sanctuary
Serenade
Shore Leave
Shriek With Pleasure
Strange Fruit
Stranger in Town
Tale of Poor Loves
The Body in Bed
The Butterfly
The Future Mr. Dolan
The Gilded Hearse
The Golden Sleep
The Lonely
The Lovemaking of Max Roberts
The Outer Edges
The Runaways
The Sheltering Sky
The Short Cut
The Sling and the Arrow
The Tyranny of Sex
The Woman of Rome
The Young Lions
This Very Earth
Three Musketeers and a Lady
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE OF FULL LENGTH NOVELS

A Modern Lover
Bachelor Bait
Bad Sue
Blonde Baby
Born to be Bad
Buy My Love
Easy Virtue
Ecstasy
Fast Loose and Lovely
Fast Woman
Flesh is Weak
Four and a Dame
Frisco Dame
Girls on the Make
Hollywood Mistress
Illicit Pleasure
Illicit Wife
Leg-Art Virgin
Live Alone and Like It
Live for Love
Lust for Love
Love for Sale
Naughty Virgin
Passionate Mistress
Respectable Harlot
Sins of Allie May
The Darling of Paris
Quickie

MAGAZINES

Actual Romances
Amateur Screen and Photography
Art and Camera
Art Photography
Army Laughs
Beauty Parade
Best True Fact Detective
Big Time
Buddies
Cartoon Humor
Crime Detective
Charley Jones Laugh Book
Daring Detective
Detective Book Magazine
Detective World
Eye
Eyefull
Fact Detective
Fantastic Adventures
Flirt
Front Page Detective
Fun Parade
Gala
Gay Love Stories
Glamorous Models
Glance
Headquarters Detective

Hit
I Confess
Joker
Laff
Laff-Annual
Life Romances
Line-up Detective
Male
Movie Spotlight
Nifty
Night and Day
Pace
Pack of Fun
Peek
Photo Arts
Picture
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Police Detective
Real Detective Cases
Real Romances
Real Story
Real Western
Revealing Romances
Sexology
See
Sir
Smash Detective Cases
Sports Action
Sports Fiction
Stag
Startling Detective
Strength and Health
Special Detective
The Girl Friend And The Boy Friend
The Stenographer
Titter
True Cases of Women in Crime
True Crimes Detective
True Crime Cases
True Police Cases
Uncensored Detective
Underworld Detective
Western Trails
Wings
Wink
Wit and Humor
Whisper
Your Psychology

List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill., and edited by the national office of the N. O. D. L.

'Lead, Kindly Light'

"There are several curious things about 'Lead, Kindly Light.' It was not set to music thirty-four years after its original appearance in the **British Magazine**; Newman, we are told, first headed it 'Faith—Heavenly Leadings,' next, in **Lyra Apostolic**, 'Unto the godly there ariseth up light in the darkness,' and then, in **Verses on Various Occasions**, he gave it the title, 'The Pillar of the Cloud,' and he attributed its enormous success as a hymn to the music written for it by Dr. Dykes, which—incredible as it seems—he heard for the first time in 1886, eighteen years after it first appeared! That he did not regret its success must be recorded; or the contrary, it 'surprises and gratifies me,' he wrote in 1874, "and makes me thankful that (my lines) have made their way into so many collections.' "—**The Hymn.**

The Uncanonized

Every parish has its saints as well as its sinners. The longer we live in a parish, the better we become acquainted with its peoples, the less we perceive the sin and the more we can perceive the sanctity. The people we mentally canonize will probably never be elevated to sainthood by the Holy Father. But we know them, and the parish knows them, and the parish priest knows them. They themselves will be the last to discover what we think of them, and being saints they would scoff at the idea of their own sanctity. Never a saint but knows himself or herself for a sinner.—Mary M. Wirries in Ave Maria.

Sermon Suggestions

For the month of July ✠ *J. F. Noll, D.D.*

Ninth Sunday After Pentecost

July 15, 1951

How The Justice Of God Must Work

THE city of Jerusalem, as Christ envisioned it, represented the world. He had come to redeem the entire human race, but labored personally only within the confines of Palestine. Christ's reaction to Jerusalem's conduct must be God's reaction, at all times, to the conduct of nations. You will recall the occasion on which Jesus entered the city of Jerusalem "weeping over it," while declaring His deep love for it. He told the people how He had tried to bring its people close to Him as "the hen protects its little chicks under its wings," but that Jerusalem would not respond. What must He do therefore? (1) He must destroy it; (2) He must abandon the nationals to whom Jerusalem was what Washington is to us; and (3) the punishment would be the fault of the leaders and their followers and not God's.

(1) Warning after warning had been sounded against the wickedness of Israel's spiritual leaders, who were chiefly responsible for Christ's rejection and His crucifixion. Understand that it was not the common people of Jerusalem who opposed Christ any more than it is the common people of our world today. The former would have liked to have done the right thing. They actually did love Christ and followed Him by the thousands. How often do the gospels refer to "the multitudes" following Christ? But there were bad leaders in the nation who contrived and plotted incessantly to draw the people away from Christ, and even to prejudice them against Him. So it has been in our times. There were more people in Germany who were anti-Hitler than pro-Hitler, more anti-Communists than Communists even in Russia, and a hundred times more anti-Communists than Communists in the nations behind the Iron Curtain. They had no leaders because anyone who would propose to lead them was put to death.

The multitude in our country would like to see our civil rulers give strong backing to religion and to Christ, and to withdraw them from anti-Christ, but even here the multitude has no political leaders, no statesmen who even think of doing that. Religion does not enter into their councils, yet it is the only possible cure of the ills of society.

(2) Christ had told the Israelite people that because they did not appreciate His gospel, it would be taken away from them and brought to others. You know how the Sanhedrin, the leading council of the Jewish Church, treated Christ's Apostles. It had imprisoned Peter and John, but after they were lib-

erated by an angel, they were ordered by the Sanhedrin no longer to preach Christ. Since they could not obey those orders, Peter definitely told them that "it is necessary to obey God rather than man." So it was from one generation after another for 300 years both in Israel and in the pagan Roman Empire. There was official persecution waged against the Church by the Emperors themselves. It did not, of course, stop the preaching of the gospel nor conversions. The Church went underground and had as followers people who actually craved to give up their lives for Christ in return for what he had done for them.

Such people exist in smaller proportion in many countries, but they cannot do anything against the political tyrants of our times, who have their agents moving among the people as secret police, ready to pounce on any one who would even criticize the hostile government.

The majority of the people of every nation, however, are indifferentists towards all religion, and disregard God's Commandments. Hence their conduct makes them as deserving of punishment as was the populace of Jerusalem.

(3) One cannot read the Old Testament Scriptures without noting a hundred times that God incited pagan rulers as His instruments to afflict His own people because they would not hearken to the prophets who spoke in His name. Time after time we read that the Israelitic nation was "turned over to its enemies," God using them as a scourge, just as we are quite certain He used Hitler and Stalin as scourges. The chief scourge of the world today is Stalin, and because he is the chief agent of Satan, who is more worldly-wise than all the statesmen of the world taken together, we cannot be complacent about the safety of our nation. There is absolutely only one road against war and for peace and that is the return of the population to God, as Israel usually did when it was afflicted.

Christ had told the people of the world that the affliction He predicted would come to them was due to the fact that "they had not known the things that were to their peace." People can be at peace with one another and with themselves only when they enjoy union with God. Heaven has a great many grievances against our country, grievances against the atheism and agnosticism taught in our universities, the wide practice of birth control and divorce; the exclusion of religious instruction from the education of youth; the patronage, almost as a habit, of lewd literature by millions; the delinquency of parents — and a hundred other things that should not exist in a so-called Christian nation. We "have not known the things that are to our peace," and are even now ignoring those things while depending solely on the potential of our armed forces. Our statesmen are weak in diplomacy as compared to our enemies.

Conclusion: What is needed, therefore, is prayer for those in authority, and their bombardment with letters, demanding that they pay recognition to God, and set the example to the nation of moral conduct. Christ's threats to Jerusalem were all carried out to the letter, and while He has made no particular threat against this country, we are guilty of the things for

which He wept over Jerusalem and are deserving of the same sort of chastisement. Hence if there be only one cure, namely, repentance and return to God, let us all not only pray that this may come about, but try to influence the men who can best effect it.

Tenth Sunday After Pentecost

July 22, 1951

What Help Have You Given?

PREACHING in the New York Cathedral some time ago Msgr. Fulton Sheen said: "Each and every one of us, no matter what our vocation in life has been, will be asked by God when we stand before Him in judgment: 'Where are your children?' That does not mean the children literally conceived and born of all the mothers, or even those denied their life by birth control. It means all the children He had created and put on this earth, whom He directed to cross our paths, or move in our sphere or come under our influence."

(1) What the Monsignor meant was that every one of us has opportunities very frequently to influence others for the better, but we do not make use of these opportunities. If you, among your friends and neighbors, do not live as a good Catholic, you make those prejudiced against your Church more prejudiced, while you could cause them to have a great respect for the Church that has done such a good job on you.

St. Paul tells us that because our body becomes a temple of the Holy Ghost by housing a soul gifted with divine life through sanctifying grace, we must not defile it. But when you are known to be pleasure-mad or a lover of intoxicating drink, a user of bad language, you not only defile the temple of the Holy Ghost, but you alienate people farther and farther from your religion. Evidently that kind of a record is going to be shown you to your discredit on the day of your judgment.

(2) When you received the Sacrament of Confirmation you were inducted into the "priesthood of the laity," and it became your duty not merely to serve God better personally, but to promote His interests—and His first interest in this world is the human soul. His next interest in this world is His Church, which He established for the purpose of saving souls, even sanctifying them through divine ordinances with which He provided His Church.

If you have no interest in sharing your religion with another, or in making your Church better known to non-members, then you are certainly not giving satisfaction to God. If you properly appreciated your own faith, you would want others whom you love to be favored as much as you are. If you do not appreciate it, you have a reason to fear a severe judgment on that account.

Just as Christ said, "If you love Me, you will keep My Commandments," so He will also say, "If you appreciate what I have done

for you over and above what I have done for mankind generally by giving you the true faith, by making available to you the supernatural means of sanctification, you will show your appreciation for these things." He will tell you that He thirsts for souls, and that He expects the priesthood of the laity to do most to win souls for Him, or at least to prepare the way for their conversion by breaking down the barrier of prejudice and by advertising their religion creditably by their Catholic lives.

(3) Christ ordered the Apostles to bring the gospel to "every creature," but He did not expect that the twelve should do that alone. You will recall that St. Paul associated with him not only priests, but lay people, men and women, whom he praised for their missionary zeal, comforting them by telling them that their "names have been written in the Book of Life."

When we read that St. Boniface converted most of Germany; that St. Patrick converted practically all of Ireland; that St. Cyril and St. Methodius converted most of the Slav countries including Russia; that other countries were converted in the lifetime of a single missionary, it does not mean that these missionaries alone accomplished that Herculean task. It meant that their first converts became missionaries, and by personal contacts with others probably did more than the missionaries themselves to effect the conversions.

Our laity are doing practically nothing in this most important cause of Christ, yet nearly every convert outside of marriage cases first becomes interested in the Catholic religion because of what that religion means to his close Catholic acquaintances.

The average non-Catholic in the United States not only never attends our churches unless invited, but has never had a conversation with a priest. But the Catholic laity have these people as their neighbors, their business associates, fellow workers, and meet them very frequently in social life. It is their duty, by their good example, to call attention to themselves and indirectly to their religion; and, by ways of their own, to impress on the non-Catholic that they get a great deal of comfort and joy from the practice of their faith. If Catholics never talk about religion to their non-Catholic friends the latter logically conclude that they are not much interested. If they disedify their non-Catholic friends, they naturally drive them farther from the Church instead of bringing them closer to it. This is something for you to consider most seriously because the Lord will have occasion not only to reprove you for not being an apostle, but for being an obstacle and a hindrance to conversions.

Every little child attending school would delight in working for Christ if he or she were given encouragement. They love Jesus and would eagerly do something for Him.

Conclusion: If you have not yet, during this Holy Year, done anything to bring non-Catholic relatives and friends closer to the Church by your good example, by giving them instructive literature to read, then begin now. The world must be won for God or it will never be at peace.

Eleventh Sunday After Pentecost

July 29, 1951

Trials And Temptations

PROBABLY never before was the world at large so agitated by the raging storms provoked by Materialism, Communism, and the disagreements between Capital and Labor; and never before was the well-minded individual so battered by storms of temptations, both from within and without.

(1) Trials and tribulations, sufferings and temptations, are a consequence of the original rebellion of mankind's protoparent against God; and despite the Redemption by the Divine Savior, these are still permitted and often actually sent by the Heavenly Father for the spiritual good of their victim.

Let us consider what faith teaches (1) about temporal evils; (2) about temptations; and (3) about the ability of man to profit by them.

The natural must always harmonize with the supernatural. The solution of every difficulty we encounter in this world, the explanation of all material riddles, is possible by the application of the principles of faith.

If "by one man sin came into the world and by sin death," it is easy to understand that all lesser things, such as sickness and suffering and trials, the strifes between individuals, and wars between nations, pestilences, famines, must also be traceable to the same cause. When man rebelled against his Creator, everything over which man was supposed to be master, became rebellious against him.

Adversities were intended to bring one closer to God, and during the ages of greater faith they always did. Reports from various countries, at the present time, indicate that the present distress throughout the world has had that effect wherever people would not permit themselves to be influenced by the apostles of irreligion.

The Prodigal Son offers an example of how the individual, straying from God and giving himself up to various excesses, is brought to his senses by adversity. When Holy Scripture reminds us that "God chastiseth whom He loveth," it lays down a general principle followed by Almighty God, Who would not have people become too closely wedded to the things of this world.

(2) Knowing how little religion most of our non-Catholic countrymen have, we are certain that they must be subject to vehement temptations against faith, to which Catholics should not be subject at all.

But the more dangerous temptations are of a moral nature, the inward ones being provoked by the numerous outward ones, which everybody confronts daily. Not only did the people of the last generation have no motion pictures which catered to their lower instincts, but they dressed differently, their recreation was more innocent, their courtships were more guarded, and the vast majority of the people followed higher moral standards. The Catholic is inwardly agitated far more than the non-Catholic in relation to these matters because

his conscience was trained differently, because he was taught the beauty of divine grace which he must try to preserve in his soul, of his greater nearness to God, not only because of the possession of grace but because of the frequent visits of Almighty God to his very soul.

The Catholic believes that the devil, the arch-enemy of God, envious of his favor with God, is busily engaged in an effort to sever his allegiance from God. Holy Scripture represents the evil one as our "adversary, going about, as a roaring lion, seeking whom he may devour." It represents that our conflict here on earth is not altogether against "flesh and blood," that is against our inward inclinations and temptations provoked by other people, but also "against the spirits of wickedness in high places."

To encourage us not to falter on this account, our Divine Saviour allowed Himself to be tempted by the devil, and St. Paul assures us that when he felt discouraged under severe temptations, the Lord told him that His grace was sufficient for him.

(3) No one was more severely tried than Job, who never lost confidence in God, who rather blessed the name of God amid most extraordinary trials and sufferings.

In the Old Testament God dealt with His other favorite ones similarly. He directed Abraham to leave his country, he also commanded him to immolate his son Isaac; he allowed Joseph to be sold into Egypt by his very brothers; deprived Moses of the happiness of entering the Promised Land, after he had spent forty years on the journey thereto.

See what trials and persecutions the Apostles endured; the fidelity that Almighty God required of the first Christians, over whose heads the sentence of death hung constantly. St. Paul assures followers of Christ for all time that "the tribulations of this life work for us above measure, exceedingly, an eternal weight of glory."

We, therefore, who try to shirk affliction, who are so impatient in suffering, who are given so little to the practice of mortification and self-denial and sacrifice, need to have our faith enlivened.

Conclusion: Try to cultivate grace-consciousness, so that you will never surrender grace for the momentary satisfaction you might have from any natural or carnal pleasure.

Twelfth Sunday After Pentecost

August 5, 1951

Who Are Your Instructors And Advisers?

NEWSPAPER columnists and radio commentators have been the chief instructors and advisers of the American people over many years, but they have been incompetent for several reasons.

(1) Throughout World War II radio commentators having the largest following in this country —they have since switched their position—gave all the encouragement they could to Stalin. Pretend-

ing to be anti-Nazi, they were all out for the man who had written a non-aggression pact with Hitler, who had started the Civil War in Spain, who had invaded Poland, who disliked his ally, the United States, more than he did any other country. Some radio commentators, week after week, would recommend some subversive book for sale, a book which was laudatory of Communism.

These men seem to know nothing of history, nothing of backgrounds by which current events must be interpreted; and while Catholics listened to them and were influenced by them, they seemed to have disregarded the estimate placed on Communism, on the aggressive intentions of both Hitler and Stalin, by Pope Pius XI and Pope Pius XII. The former, in special Encyclicals, condemned both Nazism and Communism, and the Catholic Church, which examines the philosophy of "isms" could not commend one of these two above the other. They are both pagan in their philosophy, anti-God in their designs and objectives.

Many leading scholars in various countries were won over to the Catholic Church because they regarded the Pope as the only defender of Christianity and of the civilization which results from it when lived up to. But Catholics, generally speaking, take such pronouncements, brought to them through the Catholic press, as a matter of course, and without any reflection. Like other Americans, groping in the dark, they listen to bad leaders.

(2) You have heard a great deal about committees investigating Communists, searching into the loyalty of men holding high positions in our government, some of whom were advisers to our Presidents in our State Department.

Without holding any brief for the Catholic senator who demanded the airing of loyalty files, it should be quite clear to you that Communists would seek positions in our government more than in any other field. You know how they have infiltrated into Labor Unions, have control of some of the largest ones, and that their aim is to get Communists on committees which direct the policy of the Unions. Most affiliated members never learn of their activities, because they work under cover, hide their membership in the Communist Party, and all the while pretend to be labor's truest friends. Now if they have tried to bore from within in Labor Unions, they would also try to get into the State Department, and even to reach high positions in the Army and Navy.

We have heard little else during the past year from Washington besides the court trials of reputed Communists and their perjuries, little else than the sending of war secrets, atom bomb secrets, to Russia. Some of the accused have been identified or have made confessions.

These things can happen when a country is governed more by politicians than by statesmen. You have read that our Supreme Court, by a few votes, repealed an unanimous decision of a much better Supreme Court twenty-five years ago, on the subject of the religious instruction of the child. But do you recall a single instance in which your Church, through its

head, has passed judgment on world affairs which was not praised as sound by editors of the Metropolitan papers, yet which fell flat, because people have not wanted any advice or direction, or even a suggestion for a cure, from that source?

(3) One who has a little faith and his eyes open can hardly help being resentful at the exclusion of God from international conferences, from the meetings held by the heads of the armed forces of our nation. Our President and his advisers are human beings and need light from above, but we have no evidence that they are seeking it.

A nation in which children are instructed in everything else except in the knowledge of God, which today leads the world in crime, which spends $16,000,000,000 annually in pursuing and housing criminals, or efforts to protect society from other criminals, certainly needs God in its education. But who among our statesmen even gives thought to this? They have been groomed to believe that our public school system is perfect; that it should be purely secular and leave to the churches the formation of Christians. They ought to know that more than half the people of our country are not affiliated with any of the churches and, therefore, do not fall under the influence of the Church.

They should know that there is no better way of making people practical atheists than to regard religion as so unimportant that it should not be brought into the education of the children, and they should certainly know that if an infinitely perfect God rules over nations, He must punish those whose leaders make light of religion and morality.

In his Farewell Address George Washington emphasized the fact that we could have a Christian and moral nation only if the citizenry were imbued with religious principles. But if our statesmen do not think of these things, should not those who believe heartily in the same remind them to bring religion into the conferences dealing with war and peace, into international assemblies?

To a man of faith it seems axiomatic that God will not forget the decision of the United Nations to sidetrack Him in favor of Stalin, His archenemy.

Conclusion: While wars are on we should do lots of praying and make our prayers count by living spiritually, not being satisfied merely to cure some of our faults, but rather to come closer to God by individual and family prayer, by the frequent reception of the Sacraments, and by setting the right kind of example to the little ones.

Thirteenth Sunday After Pentecost

August 12, 1951
Discussion Clubs

YOU have heard a great deal about Study or Discussion Clubs. Probably you have participated in them and lost interest, be-

cause the things you were asked to study did not have any special appeal to you.

(1) Why not make the contents of an instructive pamphlet—one at a time—the subject-matter for a Discussion Club? Why not take some of the contents of the Catholic paper for study? Why not invite your neighbors to join you—eight or ten of them—and follow that plan?

If you, in your neighboring groups, in 25 or 50 or 100 other neighborhoods—according to the size of the parish — participated in such a Study Club only once in two weeks, the people of your entire congregation would, within the course of one year, be made quite familiar with nearly everything they need to know to make explanations for friends with whom they work or with whom they commingle in social life. You would have good solid reasons "for the faith that is in you."

If you were to engage in these study clubs and thus become thoroughly acquainted with Catholic teaching and practice and the reasons therefor, you would be trusted by your pastor to do some work in the Confraternity of Christian Doctrine, which must, according to Canon Law, be established in every parish for many purposes. There are 3,000,000 Catholic children in the public schools, more than there are in the parochial schools, and they are receiving no religious or moral instruction there. The big majority of Catholic children attending high schools are in public high schools, where knowledge of religion, interpretation of the moral law, spiritual guidance, are not made available to them. The pastor cannot have contacts with all of them, but block captains and discussion club meetings can.

(2) According to statistics, as they have been gathered by the Confraternity of Christian Doctrine, whose headquarters are in the National Catholic Welfare Conference Building, Washington, D. C., only one out of three children attending the public schools is receiving religious instruction, chiefly because there is presently a lack of qualified lay instructors.

Get into this work, even though you do not seem to have a special inclination for it. Get into it for the sake of Christ, for the benefit of uninstructed youth. Get into it in order to merit the reward of an apostle. If you appreciate your own faith you should take delight in sharing it with others, or strengthening the feeble faith professed by some Catholics in your very neighborhood.

If you will give this work a tryout we feel confident that you will actually love it, and will want to share in the benefits of the Holy Year by making such sacrifices as the Holy Father expects of all people back home who were not able to visit the eternal city last year.

You are familiar with Father Keller's book "You Can Change the World." We can change it best by first changing ourselves and then inducing some others to change themselves. If each Catholic prayed for, and distributed an instruction paper or pamphlet among four non-Catholics, every person in the United States would be reached.

Of course this would have to be according to a plan whereby there would not be many duplications. The "block plan" method would prevent duplications.

(3) Many Catholics are fearful to engage in a little friendly argument with a non-Catholic because they entertain the notion that he is better posted in religion. As a matter of fact the average non-Catholic does not know the ABC's of religion. Unless he is a member of one of the more strict Protestant churches, he hardly is able to give an account of the fundamental teachings of the Christian faith. He is inclined to demand that the Catholic give Bible proof for every tenet of his faith and for every Catholic practice, but Bible quotations should mean nothing to him, since the Protestants have taken the Bible itself from Catholics without questioning its inspiration or accuracy.

But most people you will deal with are those who never had any religious instruction in their lifetime. They never received any of it in the public schools, and they belong to homes which never had any of it. The most they could do is to deny or oppose or ridicule, but they could offer no arguments for their lack of faith or against yours.

Conclusion: Conquer the fear that has prevented you from even trying to learn how to defend points of Catholic belief and practice. Arguments by which they can be defended should be more easy to learn and comprehend than the common arguments that you are accustomed to use or to hear, in favor of, or in opposition to, dozens of other things.

Embarrassing Moments

Riffling through the pages of that entertaining life of Portaferry-born Father Vincent McNabb, O.P., **A Saint in Hyde Park,** by E. A. Siderman, I came across this interesting titbit.

Father McNabb, preaching to a large congregation in the Priory Church, Haverstock Hill, London, made a slashing attack on Bernard Shaw's then recently published book, **The Black Girl in Search of God.**

A very black book, indeed, said Father McNabb. The cover was black. It was about a black girl. The book contained a lot of very black things—notably the suggestion that the Ten Commandments should be reversed. The Seventh Commandment forbade theft, but Bernard Shaw was unashamedly advocating the principle that we should steal.

Unfortunately, said Father McNabb, there was one word in Shaw's book which proved that the author was writing with his tongue in his cheek. "I will read you that word." He turned over the pages, placed the book on the pulpit and then, putting both hands to his mouth, shouted in a reverberating tone the one word: "**Copyright!**"—Liam Riordan in the **Irish Catholic.**

Book Reviews

The Concept of the Diocesan Priesthood

by Joseph Clifford Fenton

Bruce Publishing Co., Milwaukee, 1951, pp. 163, $3.25

"IT is the purpose of this little book to sketch the content of that part of the Church's divine revelation which has to do with the position and the essential activities of the diocesan priest" (p. 1). The unstated purpose, however, one gathers from the many references to the seminary, is to supply for the latter's failure to teach explicitly the "theology of the diocesan priesthood."

After an Introduction in which it is established that the diocesan priest has a definite place in the "divine constitution of the Church of the New Testament," the author specifies in the first four chapters that place as one of assistance to the local bishop through membership in the local **presbyterium.** This latter is the body of local diocesan priests who in uniform with their bishop assist him in carrying out the purpose of the local Church over which he is set. This purpose is, of course, identical with that of the Church Universal, namely, the sanctification of men.

Two further chapters detail the manner in which the diocesan priest assists his bishop, that is, through his priestly ministry to souls, especially the poor. In order to carry out this ministry effectively the priest must be a spiritual man, a learned man, and above all realize and utilize his parish Mass (Chapters VII-IX).

All this is, of course, very true, and will not be questioned by anyone, least of all by seminary men who are training priests for the diocesan clergy. These latter, however, may be puzzled by the manner of presentation. It is certainly no new discovery, nor a lost pearl refound, but known to every seminarian almost before he is comfortable in his new cassock and collar.

A Welcome Restatement

Even so, a restatement of these truths is always welcome, but there is hardly any need of theological dynamite to blast these nuggets of truth from the deposit of revelation, nor, it would seem from this reviewer's twenty-two years in major seminaries as student and director, of any great solemn injunction to the seminary to be faithful to its task.

I am humbly grateful to be able to assure the author that this theology of the diocesan priesthood is taught in the seminary today, quietly perhaps but nonetheless firmly and clearly, in season and out of season, in class and out of class, scientifically as well as informally. It might likewise be of comfort for him to know that the textbook for that "spiritual reading," about which he expresses grave concern on page 31, is Tanquerey's "Spiritual Life," a book admittedly theological in form and method as well as in content. Pages 188-203 of this text

present quite definitely and simply the theology of the perfection demanded of the diocesan priest, qua diocesan priest, and can hardly be called "a kind of remnant of the teaching originally intended for communities" (pp. 11-12).

Theologically I find difficulties in this theology of the diocesan priesthood. The author seems much more certain of the detailed organization of the early local Church than is warranted by his chief authority, Saint Ignatius of Antioch. His distinction between the **presbyterium** and the group of deacons likewise joined to the local bishop seems more rigid than it is in the texts of Saint Ignatius, even the conveniently curtailed quotation on page 25 from the "Epistle to the Trallians."

Another theological difficulty, and to me this is much more serious, is that arising from a theology of the diocesan priesthood which excludes a consideration of the Sacrament of Order. Such an exclusion is a legitimate academic approach, but that very fact emphasizes its necessary incompleteness so far as a rounded and integral theology of the diocesan priesthood is concerned. The priesthood, diocesan or regular, is not merely a social brotherhood with a specific supernatural mission attached to it. Neither its mission nor its corporate nature can be understood apart from the sacramental character by which an **individual** is incorporated into Christ.

Besides this present study of the diocesan priesthood we might recall those of earlier days, of the Cardinals Gibbons, Bourne, and Manning, and if antiquity be desired, of Saint John Chrysostom. And lest we forget the real necessity of learning as well as spirituality in the diocesan priesthood, we might recall the Abbe Hogan's "Clerical Studies."—Bart M. Reilly, S.S., St. Edward's Seminary, Kenmore, Washington.

Scripture Textbooks for Schools

edited by

Very Rev. Msgr. John M. T. Barton, D.D., L.S.S., F.S.A.

The Newman Press, Westminster, Md., vi vols.

"THE present series of Scripture textbooks for schools is both welcome and opportune." There is no better way to introduce this series of textbooks to American Catholic Educators than this first sentence in Cardinal Griffin's introduction of it to British Catholic Educators, for whom and by whom it was prepared. The only qualification that could be added to the Cardinal's words is that they are typically British by understatement.

Welcome, indeed, and opportune; much more, this series is a mature solution to a critical problem in our American Secondary School Educational Curriculum. We have been trying to answer this problem by frantically grabbing at anything that comes along, and what has come along so far has been about as helpful as the proverbial straw to the drowning man.

We have had individual texts here and there, some fair, most of them poor, and all of them inadequate because of the lack of a definite plan, drawn up and carried through by men who are both Scripture scholars and experienced educators.

This series is a product of both specialties. As a series, then, it can be recommended entirely, and to the recommendation can be added an appeal to the teachers of Religion in our junior high schools, high schools, and even colleges, to get acquainted with it quickly.

The series is "so arranged that they [the six volumes] cover the work of six or seven normal school years, from the age of about 11 until the age of 17 or 18." It begins with "A Short Life of Our Lord," followed by "Old Testament Stories." These two volumes give the students a basic knowledge and appreciation of the essential message of the whole Bible. Then follows a more detailed study of the Gospels in "A Study of the Gospels," two volumes given to the Church, namely, "The Church in the New Testament," and the "Kingdom of Promise." The series is concluded with a study of "Saint Paul and Apostolic Writings."

Even from the titles it can be readily seen that the entire Bible is covered twice and in advancing understanding and mature appreciation, with emphasis placed properly both in plan and execution on the Church. Especially is this true of the latter volumes. Too often, as most of us are aware, the subject of Church becomes lost in Scriptural studies, and we have the strange spectacle of a sort of theological matricide, an error and a crime specifically and forcefully condemned in the recent "Humani Generis" (No. 22-24).

A short review cannot do justice to this outstanding contribution to Catholic Education. In an attempt to give it adequate notice, several detailed reviews of the individual volumes shall follow this brief introductory notice. Let it be sufficient at present to say that we in America should be most grateful to the English authors and the general editor for making this work available to us, and to congratulate the Newman Press for reprinting and distributing it. Our best expression of gratitude will be to know and use it.—Bart M. Reilly, S.S., St. Edward's Seminary, Kenmore, Washington.

The Early Days of Maryknoll

by the Most Rev. Raymond A. Lane, M.M., D.D.

David McKay Co., New York, pp. 311, $3.00

IN a pleasantly rambling style, the present Superior General of Maryknoll reviews the first days of his foundation. Among his fellow-students during those pioneering days at Ossining were William (later Bishop) O'Shea, Francis (later Bishop) Ford, James Edward (later Bishop) Walsh—four future Bishops, carefully tutored formally and informally by Father James Anthony (later Bishop) Walsh and Father Price.

The co-founders were obviously men of formidable character, each in his own way, as demonstrated by the growth, the endurance, and the wholesome spirituality of Maryknoll today.

The book is especially valuable for the light it throws on Father Price, the mystic who slept in his clothes, got up nights to make holy hours, and died in China with the request that his heart be buried near the remains of his beloved St. Bernadette. (He used to write a letter to the Blessed Mother

every day.) Father Price lived three lives, really: as a missioner in North Carolina; helping Father Walsh get the project moving; and then, in the evening of his life, as a missionary among the Chinese, struggling to master an alien language.

This book is well suited for public reading in seminaries and other communities.

I had to call a downtown department store for the price of the book. It isn't listed on the dust-jacket. Certainly the best way to get a copy is to send a check for $100, direct to Bishop Lane at Maryknoll. I'm confident he will send it to you autographed—and at the same time you'll be helping the missions.—Richard Ginder, Pittsburgh.

They Lived the Faith

by Thomas P. Neill, Ph. D.

Bruce Publishing Co., Milwaukee, pp. 388, $4.00

DR. NEILL, of St. Louis University, who is already appreciatively known to our readers by reason of two excellent articles in The Priest, turns his not inconsiderable talent in this latest volume to a discussion of some outstanding lay leaders of the Nineteenth Century. At a time when the Church seemed mortally stricken and the harbingers of the day of omnicompetent science and secularism hailed the new dawn, God raised up men who could meet the challenge successfully. Dr. Neill, confining himself here to lay champions who "lived the Faith," treats among others of Daniel O'Connell, Montalembert, Ozanam, Brownson, Wilfrid Ward, and Pauline Jaricot.

To his task he brings the same gift of lucid and exact popularization which marked his "Makers of the Modern Mind" (also Bruce Publishing Company). He has the knack of compressing into a few pages an enormous amount of information. He writes easily and well.

This reviewer found the book a delight; he thinks other readers will experience the same reaction. Some of these men, he confesses to his embarrassment, were mere names to him (Gorres, Garcia Moreno, or Donoso Cortes, for example), but Dr. Neill reveals their true worth and expounds their meaning.

If it be true that great men are always generations ahead of their time (hence run into opposition and misunderstanding), the average man of today might well study what was in effect a blueprint for the Twentieth Century. That these men were all laymen is itself not without interest—today the Church officially has called repeatedly for lay leaders. She wants now urgently what apparently she had in great part before.—G. J. Gustafson, S.S., St. Edward's Seminary, Kenmore, Washington.

The average person's heart beats 3,000,000,000 times in the course of a lifetime.

Twelve thousand gross of pencils can be made from the average tree.

Continued from page 490

York Herald Tribune, regardless of their contents, constitute a signal victory for Blanshard. Catholics might argue that he is irresponsible and biased to the point of disqualification, but the presence of these reviews is an implicit rebuttal.

In appraising the reaction to the book, score this for Blanshard. Even the pro-and-con "forum" treatment resorted to by the Herald Tribune and the Louisville Courier Journal worked to his advantage. Another general observation that might be made about the reviews is that some of the critics brought their own anti-Catholicism into play with disturbing willingness. One, a history professor at a respected university, declared that Blanshard has shown himself capable of going to the heart of the matter because he sees that "both despotisms depend upon a dedicated elite of priestly intellectuals." Another, a well-known Harvard professor and author, used his review for an opportunity to speak disparagingly of "the levels which everywhere characterize Catholic education in Europe." A newsmagazine critic accepted without reservation the distinction Blanshard makes between "the religion and the authoritarian spirit" of Catholicism. The days of the APA and the Klan may be past, but a good deal of the bitterness is still with us.

The picture is not all black, however. Time Magazine, which cannot be characterized as an apologist for Catholicism, derided Blanshard's claim to scholarship and pointed out the basic error in his book: that religion and political ideologies can be judged as parallels. The Evening Star of Washington, which has a conservative Protestant orientation, declared that Blanshard does not have "the slightest comprehension" of the real nature of Catholicism, and said that "how he can imagine the type of defamation he is spreading helps combat the Red aggression he professes to abhor is beyond understanding."

Newsweek

The review in Newsweek was startling both for its unusual length and for its sympathetic treatment of the book. The whole effect was to tell readers: "This is a worthwhile, constructive study." The reviewer began by describing the response to the first Blanshard book. He stated positively that Blanshard is not an old-fashioned bigot, that he is sincere, and that he has "considerable scholarship." He accepted without question Blanshard's distinction between Catholic faith and "Catholic power" and transmitted the Blanshard charges without examining them. Judging Blanshard's motives, he made the almost unbelievable statement that "while his purpose is plainly provocative, it does not seem unfriendly to Catholicism."

Perhaps the section of the review which was most unfair to Catholics was that which attempts to describe the Catholic reaction to Blanshard (his first book and The Nation articles). It is stated condescendingly that the answers

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A striking and immensely valuable part of the work will be found in the appendixes (eighteen of them) which follow the exposition of each point. These appendixes, embracing more than a hundred pages in all, consist of verbatim excerpts from a large number of spiritual writers, thus placing before the reader the very words of the mystics themselves. These sections constitute a sort of enchiridion mysticum.

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of the church were "well-phrased, tolerant, and effective" and that the tone of the dispute was "reasoned, literate, and sensible," despite charges of boycotts of bookstores and the public school ban on The Nation. The "substance of the Catholic answer" is set forth: two sentences by Father George Dunne pulled out of context so that they add up to nothing, and a paragraph by Father Hartnett which is too brief to carry its real meaning.

The Director of the N.C.W.C. Bureau of Information considered this review so unfair that he wrote the following letter of protest to the publisher of the magazine, and it was printed in its entirety (about 600 words, compared to the 800-word review) in the June 4 issue of Newsweek:

"Your review of Blanshard's 'Communism, Democracy, and Catholic Power' (Newsweek, May 21) curiously states that it 'has nothing in common with the bigotry, the appeals to prejudice, or the superstitions which have disgraced American political writing on this subject since the days of the Know-Nothing Party.'

"Your review did not say wherein it differed.

Gross Insults

"Is it a new and fairer way of writing about Catholicism to speak of the Holy Father as a 'synthetic god'—'the central idol of every ecclesiastical display'; or to refer to canonized saints as 'minor and supporting deities for the Papal Heavenly court'? Does it constitute an absence of bigotry to say that 'monastery life is a singular mixture . . . of religious fanaticism and social stupidity . . . but the so-called contemplative orders are scarcely above the level of juvenile escapism'? Is there no appeal to prejudice in a statement such as this? — 'The clerical appeals for war against Russia are always dressed in spiritual phrases and embroidered with the cliches of peace and prayer.'

"These are selections taken from Blanshard's book and they are by no means the only ones which would indicate that there is a pattern of bigotry and prejudice in Blanshard's approach to the subject of Catholicism.

"Catholics are disturbed at this type of writing, and rightly so; and they have a right to expect that Newsweek would be too. There is a place for fair criticism but when the wells of criticism are poisoned at the very outset by the type of approach that Blanshard finds so offensive in the political insinuations and statements of a U. S. senator, it is not unreasonable to expect that your review should have pointed this out.

"Blanshard's assumption that a distinction can be made between the church's religious life and what he chooses to call her 'system of power' underlies the whole thesis of his book. Newsweek accepts Blanshard's assumption without question: 'The target of his attack is not the religion but the authoritarian spirit of the organization . . .

Target: Catholicism

"Actually, Blanshard's target is the Catholic religion. The 'authori-

tarian spirit' which he fears and denounces derives from the staggering claims of the church herself.

"What is that claim? She stands before the world as an independent society, with a divine commission to teach men the way to God. In exercising that commission, she presents a body of revealed truth, a sacramental system, a moral code, a program of education and the means for continuing her administration. She insists that the claims of God must be honored as fully as the claims of Caesar; and she will not abdicate to Caesar in those things which pertain to God.

"It is this which is troubling Blanshard and which your review has failed to point out. He would have the church surrender her prerogatives as an independent society. He would have her subject the laws of God to a majority vote and let all morality be determined by public opinion. He would have the church resign itself to becoming simply an agency within the state. But the church will not have it so because she is conscious that she has been entrusted with God's plan for men and not the reverse.

"Blanshard proposes that American Catholics compromise their religious beliefs in the areas of religion, education, and the sanctity of marriage. A counterproposal might be made that Americans examine Blanshard's secularism and see how it undermines American democracy in the matters of freedom of conscience, freedom of worship, freedom of association, and freedom from civil disability."

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Continued from page 489

mocracies, our infallible medical councils, our infallible astronomers, and our infallible parliaments, the Pope is on his knees confessing his ignorance before the throne of God, asking only that as to certain historical matters on which he has clearly more sources of information open to him than anyone else, his decision should be taken as final."

"When Is A Convert . . ?"

THERE were many converts in the Empire that day, each soul infinitely precious in the sight of God, but there was a difference. One of those souls happened to be Constantine the Great.

Another day brought many souls to the font—again with a difference: one of them was Augustine, child of Monica and Patrick, catechized by Ambrose.

That difference, we think, answers the provocative question recently raised by one of our correspondents: "Whether there is a difference in the magnitude of conversion—whether some 100%-converts merit more publicity than other 100%-converts."

We would say yes, in proportion with the influence of the convert for good or bad, v.g. when a popular but profane or obscene novelist is by his baptism turned into a Christopher; when a statesman can thereby be expected to exert his prestige on behalf of Christian principles, etc. Then there is cause for greater rejoicing than in the case of the more or less obscure convert; cause for congratulating the human instrument that has occasioned the conversion,

as with Monica and Ambrose in the case of Augustine.

Discussing the very same question, Augustine says: "Do not many from a deeper pit of blindness than Victorinus come back to Thee, enlightened by that light in which they receive from Thee the power to be made Thy sons? But because they are not so well-known, there is less rejoicing over them even by those who do know them . . . Further, in so far as they are known widely, they guide many to salvation and are bound to be followed by many . . . It would be shameful if in Your tabernacle the persons of the rich should be welcomed before the poor, or the nobly born before the rest: since 'Thou hast rather chosen the weak things of the world to confound the strong . . .' It was by Paul's tongue that You uttered these words. Yet when Paulus the proconsul came under the light yoke of Christ and became a simple subject of the great King, his pride brought low by the apostle's spiritual might, even that least of Your apostles now desired to be called Paul, in place of his former name of Saul, for the glory of so great a victory. Victory over the enemy is greater when we win from him a man whom he holds more strongly and through whom he holds more people. He has a firmer hold on the eminent by reason of their noble rank, and through them he holds very many people by reason of

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their authority . . . It was right for Your sons to rejoice with more abounding joy because our King had bound the strong man [Victorinus], and they saw his vessel taken from him and cleansed and made available unto Your honour and 'profitable to the Lord unto every good work.'" That is in the Confessions, VIII, iv.

"Alabaster Vases"

Other questions raised or implied by our correspondent: Why should converts, for long years, be treated "as gingerly as alabaster vases"? We should say because cradle-Catholics are more thick-skinned, tougher, toward the weaknesses and occasional short temper of the clergy, whereas the convert comes into the Church bursting with idealism, and warmed and conditioned by a personal friendship with the only priest he has so far met—his catechist. The period required for "toughening up" varies from case to case, but most of us will concede that we are put more or less "on guard" when a penitent begins with "Father, I'm a convert . . ."

We think, too, that anyone entering the Church in adult life has a right to his hyphenated state until death ("convert-Catholic"). It is a title of honor, often indicating the veritable martyrdom represented by a break with the past, a reversal of principle, and often difficulties in personal relationships.

In our opinion, no convert ever ceases to be a convert—although, with his baptism, he should immediately become a "carrying-my-share-of-the-burden full-fledged" Catholic.

Correspondence

The LaSalette Revelations

Editor:

IN the May issue of **The Priest**, under "Currente Calamo," there appeared some interesting and apt comments under the title "Suspect Revelations." In the course of his remarks, however, the writer refers to La Salette in the following terms: "La Salette is still controverted, for example." The example chosen was an unfortunate one, as I think the following historical facts will show.

Canon Law provides that the proper authority to investigate a reported apparition is the bishop of the locality, and the faithful act prudently and wisely in awaiting and accepting his considered decision.

The Bishop of Grenoble, in France, in whose diocese the event of La Salette occurred, was one of the most venerable and experienced prelates of France, and his conduct in this celebrated affair was marked with wisdom and caution. While from the first forbidding his priests to speak about the event in public, pending his decision, he spared no pains to investigate all phases of the reported apparition.

He took advice from the most distinguished ecclesiastics of his diocese and appointed two commissions, which, working independently, weighed every word of the children's testimony, collected all the evidence regarding reported conversions and miraculous cures

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attributed to the intercession of Our Lady of La Salette, and it was only after five years of such minute and far-reaching investigations that Bishop de Bruillard issued his famous doctrinal judgment. This document was previously submitted for approval to the Prefect of the Sacred Congregation of Rites in Rome.

In this Pastoral Letter, dated September 19, 1851, Bishop de Bruillard declares as follows:

"We judge that the Apparition of the Blessed Virgin to two cowherds on September 19, 1846, on a mountain of the chain of the Alps, situated in the parish of La Salette, in the Archpresbytery of Corps, **bears within itself all the characteristics of truth, and that** the faithful have grounds for believing it **indubitable and certain.** (bold face mine)

"We believe that this fact acquires a new degree of certitude from the immense and spontaneous concourse of the faithful on the place of the Apparition, as well as from the many prodigies which have been the consequences of the said event, a great number of which it is impossible to call in doubt without violating the rules of human testimony.

"Wherefore, to testify our lively gratitude to God and to the glorious Virgin Mary, we authorize the devotion to Our Lady of La Salette. We allow it to be preached, and permit practical and moral conclusions to be drawn from this great event."

Rome's Attitude

But what, it may be asked, is the attitude of Rome towards La Salette? Shortly after the publication of Bishop de Bruillard's

Letter, Pope Pius IX showered privileges and spiritual favors on the Shrine, the pilgrims, the Missionaries of La Salette, and the members of the Archconfraternity. In 1879, Leo XIII raised the sanctuary to the rank of a Minor Basilica, and delegated, as his personal Legate, His Eminence Cardinal Guibert, Archbishop of Paris, to solemnly crown the statue of Our Lady of La Salette in the presence of Archbishops and Bishops, about a thousand priests and some twenty thousand pilgrims gathered on the holy mountain.

In our own times the present Holy Father, in an Apostolic Letter written to the Superior General of the Missionaries of La Salette, on the occasion of the centenary of the Apparition (1846-1946), and published in the Acta Apostolicae Sedis, declares as follows:

"Our devotion towards the Most Holy Virgin Mary, to whose Immaculate Heart we have dedicated the Church and the World, could not but glow the more intensely before the charming prospects which your letter to Us unfolds of the coming Centenary of the Apparition of La Salette. It can be easily understood that your religious family (the Missionaries of La Salette), of which Bishop de Bruillard planted the seed as a perpetual memorial of the Merciful Apparition of Mary, should particularly take to heart the Centenary celebration of that blessed afternoon, the 19th of September, 1846, when the Madonna in tears came to adjure her children to enter resolutely the path of conversion to

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her Divine Son, and of reparation for so many sins that offend the august and eternal Majesty. The Comite National Francais of Marian Congresses has also been well advised in deciding, with the full approval of the Assembly of Cardinals and Archbishops of France, and the consent of Our Venerable Brother, Alexander Caillot, Bishop of Grenoble, to hold on that occasion the sessions of its Vth Congress in the diocese, nay, in the very place, honored one hundred years ago with this exceptional favor." Etc. (bold face mine).

"From the Vatican, the 8th of October, 1945

"Pius XII, Pope"

Granted that papal infallibility is not here involved, could the Holy Father express in clearer language the favorable light in which the Church regards the Event of La Salette?

The writer in The Priest does well to warn us against suspect revelations, and inculcate prudence in lending credence to reported visions and miracles. But prudence also counsels us not to pass judgment hastily or discount too readily, on the basis of perhaps superficial and incomplete information, what may turn out to be of divine origin.

We ourselves may not feel the need for such extraordinary supernatural interventions, yet they may be — and indeed are, as experience proves—powerful sources of inspiration and grace for many a soul along the highway to Heaven. And, finally, in our present life-and-death struggle with the enemies of God and the

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Correspondence

Church we ought gratefully to welcome whatever spiritual arms a merciful Providence provides for our comfort and strength, whether it be the visions of Fatima, or Lourdes, or that of La Salette.

To those who would like a brief but authoritative history of La Salette may I recommend "The Holy Mountain of La Salette," by the illustrious Archbishop William Ullathorne (contemporary and friend of Cardinals Newman, Wiseman and Manning), the tenth American Edition of which is due shortly, and may be obtained by writing to La Salette Seminary, Ipswich, Massachusetts.

Devotedly yours in Our Lady of La Salette,

James P. O'Reilly, M.S.
La Sallette College
Milford, Iowa

The Rosicrucians

Editor:

FATHER KEARNS, S. J., writes on the Rosicrucians in your April isssue. The article is quite incomplete. He misses a very essential practical point—viz., this organization is using the mails to defraud the public. Perhaps if responsible editors got on the job they might induce the head of the Department of Justice to prosecute these people.

The new American Mercury, April, 1951, contains a full-page Rosicrucian ad. I have complained to the chief post-office inspector that the Mercury editor got my subscription by false pretense. He promised to print only what is true, just, honest and real. Now he goes back on his word and violates this policy. I have advised

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him of my complaint to the Post Office Department.

Father Kearns also neglects to state that the Rosicrucians are a recruiting organization for the Masons.

Sincerely in Christ,
Edward M. Gallagher
Peosta, Iowa

Father Coakley

Editor:

JUST this moment I read your fine tribute to Father Coakley in **The Priest.**

Thanks for the inspiration. "He was great for what he was—not for what he did." A sacerdos sacerdotalis, realizing the full height of his priestly vocation and doing his best to measure up to it.

No, I never knew Dr. Coakley personally, but I admired him in his works — his fearlessness, his vision, his zeal. I don't think he ever missed a chance to promote the Cause of Christ.

I hope some day some one will write a full-length biography of this intrepid secular priest. . .

Profit on your own contributions towards a better realization of the dignity of the priesthood. More power to you.

As ever,
J. M.
Baltimore

Philippine Pen Pal

Editor:

I BECAME interested in reading the magazine **The Priest** pub-

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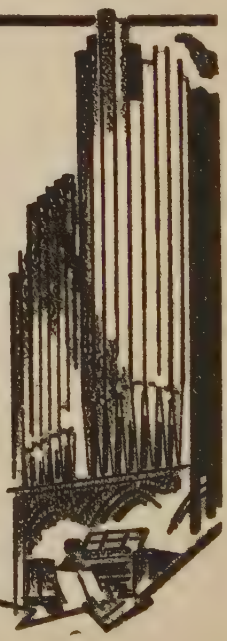

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Correspondence

lished in October, 1948. Please send me a free sample copy. I would like to be a subscriber of your magazine in the future. And I would also like, Father, to have pen pal to anyone from your seminary. I am studying in the seminary of Baguio and would like to be acquainted with the seminarians from the United States.

Hoping for your favorable reply, I beg to remain

Sincerely in Jesus Christ,

Gregorio B. Aves
Apostolic Victoriate Seminary
Baguio City, Philippines

Wants Breviaries

Editor:

A FEW months ago, there was a notice in your magazine of a priest who wished to give away a set of breviaries to any priest who might need it. If it is still possible to get hold of such a set I would appreciate it very much if I may get one for a priest friend of mine in Korea whose name is Father Gabriel Lee.

Father Lee is stationed at the Catholic Church, Pumil-tong, in Pusan, Korea. He was ordained last October and says that at the time of his ordination he had received neither a set of breviaries nor a missal, and he asked me to try and procure the former for him.

If you can be of any assistance in this cause I would appreciate it very much. Please let me know, as soon as possible, if you can supply the need. Many thanks for your assistance.

Sincerely in Christ,

Philip J. Allen, S.V.D.
St. Augustine's Seminary
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Correspondence

Paging "R. J. B." From Michigan

Editor:

IN the issue of July, 1950, R.J.B. from Michigan wrote an article entitled "Father Goes on a Vacation."

I would like to discuss with him the suggestion. Would you be kind enough to give me his name and address. If you cannot do that, please publish my request in the next issue. You can mention my name and address.

Yours,

J. R. Dubuc
Sacred Heart Church
Baldwin, Louisiana

Correction—With A Vengeance!

Editor:

THE "Facts About Canonization" in the May issue of **The Priest** (p. 339) are so surprising that they cannot pass without some comment. It is stated that "Pope Pius XII . . . has elevated 42 saints and beati, exactly one more than Pius XI." Such inaccuracies need correction and no doubt you will permit me to say that having consulted the Acta Apostolicae Sedis for the reigns of Popes Pius XI and Pius XII, I find that Pius XI beatified at least 503 persons (19 of whom he also canonized). Many of these are martyrs, e. g. Bl. John Maria Du Lau and 190 companions; Bl. Lawrence Imbert and 78 companions; Bl. Thomas Hemerford and 135 companions. Pius XI canonized 35 persons, two of them, viz., Sts. Albert the Great and Hemma of Gurk, without a ceremony in St. Peter's. The same Pope declared four saints Doctors of the Church,

viz., Sts. John of the Cross, Peter Canisius, Robert Bellarmine and Albert the Great, the last three of whom he also canonized.

Pope Pius XII has beatified 79 persons, of whom he has already canonized four. On June 3, he beatified Pope Pius X and on November 4, Mother Couderc. These beati include two groups of martyrs, viz., Bl. Gregory Grassi and 28 companions; and Bl. Joseph Diaz Sanjorje and 24 companions. This June 24, the Pope canonized Bl. Mothers Vialar and Mazzarello. On October 21, he will canonize Bl. Gianelli Bianchi (a Barnabite) and Ignatius of Laconi (a Capuchin lay-brother). The latter was beatified by the present Pope in 1940. The Holy Father has already canonized 21 persons. He declared St. Anthony of Padua a Doctor of the Church on January 16, 1946.

Therefore the score for Popes Pius XI and Pius XII, as far as I have been able to check it, is:

Pope Pius XI: 35 saints and 503 blessed.

Pope Pius XII: 26 saints and 81 blessed, by December this year.

The Pope Urban to be quoted for 1634 is certainly Urban VIII and not Urban VII. As to the number — 983 — given for those beatified since that year, it seems that many martyrs have not been counted. For example, Pope Clement XIV beatified as many as 841 martyrs in one day—the largest number in the history of beatification!

You quote: "Only 80 have been canonized in the last 326 years." That brings us back to 1625. Since then, however, at least 195 have

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Correspondence

been canonized! Add to that the 11 canonized from 1588, when the present solemnity of canonization was instituted by Pope Sixtus V, until 1625, and you have 206 saints till the present day.

Time forbids checking all the other figures you quote, but one has strong suspicion that they are not accurate either! However, I humbly submit the figures I have found and shall be happy if even more saints and blessed can be counted. "Honor cui debetur." With best wishes for your fine work, I am,

Sincerely yours,

Cuthbert Gumbinger, O.F.M.Cap.
Curia Generale
Frati Minori Cappuccini
Rome

Know Any Rich Widows?

Editor:

HEARTY thanks in sending me a free copy of **The Priest.** Happy to inform you that I am now in a mission station without even a church or school. We manage everything in a thatched shed. So it is clear which group I wish to join. If you know any wealthy widows—who can do me some good to save souls — you will please guide me to them.

If you can do me this favor, I will be a small instrument in your hands. We will all merit by this charitable work.

Union of prayers,

Thomas Kalam, S. J.
The Cathedral
Calicut
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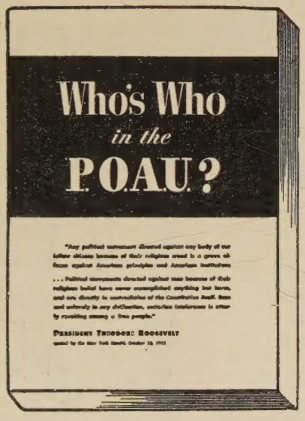

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